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History of
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P R E F A C E.

THE Order of Confirmation stands out pre-eminently in England as the most visible and striking characteristic of the Church, when compared with the various classes of Dissenters around her. It is the only one of her solemn services which they do not imitate.

Retained as it was, at first, in the hands of the Apostles, and in post-Apostolic times administered throughout the Western Church by Bishops only, those who by separation from the Church lost the episcopate, have not assumed for their ministers the right to lay hands upon the newly-baptized for the communication of the seven-fold gifts of the Holy Ghost.

Confirmation, again, is the one episcopal act in which the Bishop, as such, is brought, ordinarily, into direct contact with the great body of the faithful. In this holy rite he appears as a spiritual father among his children, and laying upon them one by one his paternal hand, invokes the abundant blessings of the great Father of all.

For this reason it is much to be desired that there should be a substantial agreement on the question of the *nature* and efficacy of this Apostolic ordinance,—the *place* which it holds in the order of the Church's services,—its *relation to Baptism*, which precedes, and the *Holy Eucharist* which follows it. And equally important is the spirit in which the candidates should approach the holy rite, and consequently the manner in which they should be prepared to receive it.

Yet it only needs to take up at random a few Manuals of Confirmation, to see how vague and uncertain are the views of many of the authors as to the essence of Confirmation, and the relative value of the several portions of the English service.

That which may be fitly called the Preface to the Confirmation Service, is frequently spoken of as its essential feature: and a question and answer, unknown in our Prayer-book until the last revision, has, unhappily, too often overshadowed and eclipsed the glory of the seven-fold gifts, communicated in answer to the Bishop's prayer, with the laying on of his hands.

It is therefore no mere technical deficiency that needs to be supplied by a History of Confirmation, but it is a matter of grave practical importance, that a full statement of the true meaning and efficacy of Confirmation (as understood in the Church universal for fifteen centuries) should be easily accessible to theological students, and to those of the clergy who have neither the leisure nor the opportunity to make the investigation for themselves.

In the Roman communion there are not only several "Histories of the Sacraments," of which Confirmation is counted one; but there are separate treatises either on the whole subject of Confirmation, or on some of its special features. Among our own theological works, the author has found few professed treatises, and nothing that can be called a History of Confirmation.

Bingham deals with the early centuries only. Bishop Hall's *Xenophœbia* is extremely concise, and is rather a practical exhortation to the more frequent and careful administration of Confirmation than a full review of the estimation

in which it was held by our forefathers in the Church. Frere, in "The Doctrine of Imposition of Hands," 1845, is mainly polemical. The rest, so far as known to the author, are simple Manuals for Catechumens.

The following pages, whatever may be thought of their intrinsic value, are the fruits of long-continued and careful research; involving not only the study of numerous treatises on Confirmation, but also a careful collection of incidental notices of the subject in the works of Fathers, Schoolmen, and modern Divines, and a comparison of the Services of the Church Universal in all ages.

The course proposed is,—

1st. To treat of *The institution*, or the *origin* of Confirmation, involving the obligation under which the Church is bound to retain it in all its essential features.

2nd, *The grace* imparted to the faithful in Confirmation, upon the reality and virtue of which the whole importance of the enquiry depends.

3rd, *The rites* essential or accessory to its due celebration, (*a.*) imposition of hands, (*b.*) chrismation, with the sign of the Cross.

4th, *The minister*, whether (*a.*) Bishops only, or (*b.*) Presbyters also, and if so, under what conditions or limitations.

5th, *The titles* of Confirmation, and their bearing on the question whether Confirmation is a Sacrament.

And 6th, Confirmation in *its Relation to Baptism, &c.*

The Appendix will contain a collection of Confirmation Services, at some time in use in the Churches, Eastern and Western, ancient and modern.

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CHAPTER I.

THE ORIGIN OF CONFIRMATION.

FOR the two great Sacraments of the Gospel, “generally necessary to salvation,” we have our blessed Lord’s own command: in the one case, “Make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;” in the other, “Do this in remembrance of Me.”

No such distinct Divine command can be adduced for Confirmation by the imposition of hands, any more than for the Consecration of Bishops, the Ordination of Priests and Deacons, or the rites of Christian Marriage. But, short of an express command, we have an amount of Scripture authority, which has availed to establish the rite of Confirmation throughout the universal Church in all its branches, from the days of the Apostles until now.

Notwithstanding the absence of any record of an express ordinance from our Saviour’s lips, some divines have held that, meditately at least, Confirmation is by Christ’s institution. It can hardly be supposed, they argue, that the Apostles would immediately after the day of Pentecost have instituted such a rite, excepting by the command of their Lord. We are expressly told, that during the forty days of His abode on earth after His resurrection, He spoke to the Apostles “of the things pertaining to the kingdom of God^a. ” And, as He had distinctly promised to them the gift of the Holy Ghost, which promise was fulfilled on the day of Pentecost, it seems highly probable

^a Acts i. 3.

that He would also tell them by what means the same gift should be conveyed to those who were to be converted by their preaching. Thomas Aquinas says that "Christ instituted this Sacrament, not by exhibiting, but by promising :"

"*Dicendum est quod Christus instituit hoc Sacramentum, non exhibendo, sed promittendo.*"—*Summa Theol.*, Pt. 3 Ques. 72, Art. 1.
and he then quotes Christ's promise of sending the Holy Ghost ^b.

Several of the School-men held the same opinion ; while others hesitated to trace the ordinance back to Christ through the practice of the Apostles, because in that practice they could find no countenance for the chrism, which they held to be the spiritual "materia of the Sacrament".

The question of the "institution" does not seem to have arisen in the early ages of the Church. It was sufficient for the Bishops of those times, that the Apostles had communicated the gifts of the Holy Ghost by the imposition of hands : and they were content to do as their predecessors had done.

What satisfied them should suffice for us. About the practice of the Apostles there is no doubt. Whether they derived it from our Lord's express command, or by the inspiration of the Holy Spirit, as it is not revealed, must

^b St John xvi. 7

Wheatly holds strongly to the "Divine original" of Confirmation, even the example and institution of our blessed Lord, Who is the head and pattern in all things to the Church. For we read that after the Baptism of Jesus in the river of Jordan, when He was come up out of the water, and was praying on the shore, "the Holy Ghost descended upon Him," which represented and prefigured (as some ancient fathers tell us) that we also, after our baptism, must receive the ministration of the Holy Spirit. Of the Apostles he says, "On the day of Pentecost they were all visibly confirmed and filled with the Holy Ghost, who descended from heaven, and sat

upon each of them, under the appearance of tongues like as of fire."

Hence we see, that the institution of this rite was holy and divine. As to the practice of it, we may observe, that the Apostles, having received the Spirit . . . immediately knew to what use it was given them, viz. not to be confined to their own persons and colleges, but to be imparted by them to the whole Church of God. Accordingly, as soon as they heard that the Samaritans had been converted and baptized by Philip, they sent two of their number, Peter and John, to lay their hands on them, that they might receive the Holy Ghost.—*On Common Prayer, chap. ix.*

remain a matter of private opinion. Either view may be held without blame: neither can be enforced upon others.

Our Lord Himself, indeed, took the little children in His arms, laid His hands upon them, and blessed them^a; and if we are not warranted in taking this as a *direct* authority for "the laying of hands," yet, we may at least view it as a gracious foreshadowing of one of the most touching and impressive of the ceremonies of the Church, which He was about to found on the day of Pentecost. But no sooner was the promised gift of the Holy Ghost bestowed upon the Church, bringing to the remembrance of the Apostles all that Christ had taught them, than we find that a special function, retained in the hands of the Apostles themselves, was ministered to the newly-baptized converts.

The people of Samaria, accepting the Gospel preached to them by Philip the Deacon, were by him baptized; which when the Apostles at Jerusalem heard, "they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost."

ἐπειτθησαν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἄγιον.

Acts viii. 14—17.

That this was not an exceptional case is proved by the incidents of St. Paul's first visit to Ephesus^b. Finding there certain disciples, whom he naturally supposed to have received Christian Baptism, he enquired, "Have ye received the Holy Ghost since ye believed?" or, more strictly, "Did ye receive the Holy Ghost when ye became believers?" *εἰ πνεῦμα ἄγιον ἐλάβετε πιστεύσαντες*, in other words, "Were ye confirmed by the laying on of hands at the time of your baptism?" It was equivalent to an enquiry whether they had been received into the com-

^a St. Mark x. 16.

^b Acts xix. 1—6.

munion of the Church by an Apostle, or by a Deacon. Finding that they had not received Christian Baptism at all, he first "baptized them in the Name of the Lord Jesus," and then, "laid his hands upon them," and "the Holy Ghost came on them."

"*Si Spiritum Sanctum accepistis credentes? Hoc est, si post Baptisma manus impositionem quam Spiritus Sanctus dari solet, accepistis?*"
Beda, Act. xix 6; Migne, vol. xcii. 982

The incidental character of this evidence imparts to it a peculiar force. The enquiry is apparently made as a matter of course; just as in these days a Colonial Bishop, lighting in his journeys upon a remote settlement of Churchmen, might enquire, "Have you been confirmed?"

It may be objected, as indeed it has been, that "This laying on of hands for the gift of the Holy Ghost was peculiar to the Apostolic times. The gifts were miraculous: and when miracles ceased, the external sign of a gift no longer communicated was unnecessary." The universal practice of the Church would be a sufficient answer to this objection, even if we had no further Scripture testimony. But we are not left without further evidence,—evidence of a nature which may be said to answer the objection by anticipation.

In Heb vi. 1, 2, we find an enumeration of the first principles of the doctrine of Christ,

τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον.

"the foundation" of Christian practice: among which are "the doctrine of Baptisms, and *of laying on of hands.*" That which is part and parcel of the reason, the inward thought, of the beginning of Christ in His members; that which is a portion of the foundation of the spiritual temple, cannot find its true life and meaning in those *external* manifestations of inward life and power, which helped

forward the infant Church in its struggle with the heathen world: it must express a divine reality, as permanent, and as necessary to be held in all ages of the Church, as Baptism, repentance, faith, resurrection, and eternal judgment. The bearing of this passage on Confirmation is strongly put by Bp. Hall in his *Xειροθεσία* :—

“Dare any Christian presume to say that the Apostle, the great and wise master-builder of the Church, mistook the foundation whereon he built? or dare any one presumptuous soul single this one article from the rest, as merely temporary, when all the rest are granted to be of eternal use?”—Sec. i. p. 2.

How fully the truth of this deduction has been sealed by the universal practice of the Church, coupled with constant reference to Apostolic practice and precept, will be shewn in the following pages: but here may be added a few more Scripture references, which, standing alone, could not be quoted polemically, as proofs of the Divine origin of the ordinance of Confirmation, yet read in connection with the previous passages, have certainly justified the language of the various Confirmation Services, and will commend themselves to candid minds as referring to the inward gifts communicated by the laying on of hands.

In 2 Cor. i. 21, 22, the Apostle writes, “Now He which establisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of His Spirit in our hearts.” Here we find, side by side, what may be called the key words of Confirmation, *βεβαλωσίς* = Confirmation, *χρῖσμα* = chrism, unction, *σφραγίς* = sigillum, seal, *ἀπόστολος* = pignus, pledge, earnest, and *πνεῦμα*, Spirit. These five words are found perpetually recurring, singly, or in groups, both in the various Confirmation Services of the East and West, and in treatises upon, or passing allusion to, Confirmation^f.

^f St. Ambrose applies this text to Confirmation. *De initianis*, tom. iv. c. 7. col. 9.

To the same effect are the words of this same Epistle, (v. 5), "Who hath also given us the earnest [ἀρραβώνα] of His Spirit." And Eph. i. 13, 14, "In Whom after that ye believed ye were sealed [ἐσφραγίσθητε] with that Holy Spirit of promise, which is the earnest [ἀρραβών] of our inheritance." And (iv. 30), "Grieve not the Holy Spirit of God, whereby ye are sealed (ἐσφραγίσθητε) to the day of redemption."

The force of these and other similar passages of Scripture, and their relation to Confirmation, will come out more clearly as, in tracing the history of Confirmation, we shall see how, in the Services of the Church universal, the inward grace and the outward form are combined. In the ceremonies prescribed, and the words used, there is considerable variety; but the faith in the reality of the gifts conveyed appears alike in the Service-books of the Church, and in the utterances of her doctors.

Upon this point not a shadow of doubt exists. The difficulty is to select, among the multitude of evidences which present themselves, those which are most pertinent to our present purpose. To quote them *in extenso* at this stage of our enquiry would involve useless repetition, as the simple witness to the fact will appear in all the illustrations brought forward, when the several aspects of Confirmation are dealt with separately. Let it suffice, therefore, to quote a few strong testimonies, for the first six centuries of the Christian æra.

Tertullian (A.D. 192), writes, "Afterwards, coming out from the bath, we are anointed with the sacred unction; then the hand is laid upon us for benediction, calling down and inviting the Holy Spirit."

"Exinde egressi de lavacro perungimur benedictâ unctione.. dehinc manus imponitur, per benedictionem advocans et invitans Spiritum Sanctum."—*De Bap.*, c. 7, 8.

Referring to the Confirmation of the Samarian converts, who were baptized by Philip the Deacon, and received the Holy Ghost by the laying on of the Apostles' hands, St. Cyprian adds: "Which is also now our practice. Those who have been baptized in the church, are presented to the chief rulers of the Church, that by our prayer and imposition of hand they may receive the Holy Spirit."

"Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, præpositis Ecclesiæ offerantur, et per nostram orationem ac manus impositionem Spiritum Sanctum consequantur."—*Cyp.*, Epis. lxxiii. § 6.

Firmilian of Cæsarea in Cappadocia, about the same date, speaks of the Bishops possessing the power of baptizing, laying on of hands, and ordination.

"In Ecclesia, ubi præsident Majores natu, qui et baptizandi, et manum imponendi, et ordinandi possident potestatem."—*Routh's Opusc.*, vol. ii. p. 236.

Again, the author of the Apostolical Constitutions, (supposed by Collier to precede the council of Nicæa), says: "By the laying on of our hands the Holy Spirit is given to believers."

Διὰ τῆς ἐπιθέσεως τῶν ἡμετέρων χειρῶν ἐδίδαστο πνεῦμα ἅγιον τοῖς πιστεύουσιν.—Lib. ii. cxli.

Theodoret, about A.D. 420, commenting on Heb. vi. 2, writes: "Those who believe, come to divine baptism, and by the sacerdotal hand receive the grace of the Spirit."

οἱ γὰρ πεπιστευκότες . . . προσίσται τῷ θειῷ βαπτίσματι, καὶ διά τῆς ἱερατικῆς χειρὸς ὑποδέχονται τὴν κάριν τοῦ πνεύματος.—Tom. iii. p. 418.

One more quotation shall be given, from Bede, the English Ecclesiastical historian. In his life of Cuthbert, he tells us how the Bishop on his rounds in country places, laid his hands upon the recently baptized, that they might receive the grace of the Holy Spirit.

" . . . Nec non etiam nuper baptizatis ad accipiemadam Spiritus Sancti gratiam manum imponeret."—*Vita Cuthb.*, c. 29, p. 251.

From this period not only are similar testimonies abundant, with frequent reference to the Apostolic practice, but the Confirmation Services of the various Patriarchates, of which examples will be found in the Appendix, embody the accepted doctrine of the universal Church.

The testimony borne to the continued practice of the post-Apostolic Church, sets its seal to the permanent nature of the ordinance of Confirmation.

The perpetuity of Confirmation is strikingly put by Bishop Hall :—

“That the Apostles laid their hands on persons formerly baptized, and hereby conveyed unto them the Holy Ghost, is so clear a truth as none durst ever deny. But did not this privilege rest only in them? As it could not be bought and sold, according to the profane and sacrilegious offer of the wicked sorcerer; so could it be bequeathed unto, and scoffed upon, their holy successors. Surely, we hear our blessed Saviour, at His parting, say, ‘Lo, I am with you alway, even unto the end of the world:’ Those blessed men to whom these cordial words were spoken, were not to stay long in this world; not to their persons therefore, but to their successors, was this promise both made and verified. . . Let no man therefore pretend, that because the miraculous effects of the Apostolical Imposition of hands are long since ceased, therefore the act is now idle and useless. Divine Institutions are ill-measured by sensible operations. There are spiritual and indivisible fruits of Holy Ordinances, which (as being most proper for them) shall be perpetually produced by them, (through the blessing of the Almighty), even when there is no appearance of any outward efficiency. Such are they which proceed from the imposition of sacred and authorized hands.”—*Xειροθεσία*, sec. 6. p. 21.

It will also be observed, that in several of the above passages the practice of the Church in the writer’s time is assumed, as a matter of course, to be a continuation of the practice of the Apostles: the use of the Church is based upon Apostolic authority. St. Augustine directly meets the objection founded upon the cessation of miraculous gifts :—

"In the earliest ages the Holy Spirit fell upon believers, and they spake with tongues which they had not learnt, as the Spirit gave them utterance. Now when hands are laid upon any one that he may receive the Holy Spirit, is it expected that he will speak with tongues? Or, when we lay hands upon these infants, does any one of you await their speaking with tongues? and when he sees that they do not speak with tongues, is he so perverse of heart as to say, 'they have not received the Holy Spirit, for if they had they would speak with tongues, as then happened?' . . . How shall one know whether he has received the Holy Spirit? Let him ask his heart. If he love his brother, the Spirit of God abides in him."

In Epis. Joannis, Tract. vi. 3; and similarly, *De Bapt.*, lib. iii c. xv. : "Neque enim temporalibus et sensibilibus miraculis attestantibus per manus impositionem modo datur Spiritus Sanctus, sicut antea dabatur ad commendationem rudis fidæi et ecclesiae primordia dilatanda. Quis enim nunc hoc expectat, ut si quibus manus ad accipiendum Spiritum Sanctum imponitur, repente incipiat linguis loqui? Sed invisibiliter et latenter intelligitur propter vinculum pacis eorum cordibus divina charitas inspirari, ut possint dicere, 'Quoniam Charitas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.'"—*St. Aug. de Bapt.*, lib. iii. c. xvi., vol. ix. p. 148.

Bishop Jeremy Taylor, in his "Episcopacy Asserted," has put the Scripture argument for the Divine origin and necessary perpetuity of Confirmation so clearly and vigorously, that the following extracts will form the most effective conclusion to this portion of our subject :

"This giving of the Holy Ghost^s by imposition of the Apostles' hands, was not for a miraculous gift, but an ordinary grace. For St. Philip could and did do miracles enough, but this grace he could not give, the grace of consigning or Confirmation." "Extraordinary gifts may be temporary, when the function which they attest may

^s *Acts viii. 14—17.*

be eternal, and therefore they are no signs of an extraordinary ministry. The Apostles' preaching was attended by miracles . . . yet I hope preaching must not now cease because no miracles are done."

"That this rite of imposing hands for Confirming baptized people was not to expire with the persons of the Apostles, appears from these considerations.

"1. Because Christ made a promise of sending *vicarium suum Spiritum*, the Holy Ghost in His stead ; and this by way of appropriation is called *the promise of the Father* ; this was pertinent to all Christendom. *Effundam de Spiritu meo super omnem carnem*, so it was in the prophecy. For the promise is to you and to your children, *καὶ τοῖς εἰς μακρὰν δούσις ἀν προσκαλέσηται Κύριος*, and *to all them that are afar off, even as many as the Lord shall call*. So it was in the first accomplishing. *To all*, and this *for ever*, for I will send the Holy Ghost unto you, and He shall abide with you *for ever*, for it was *in subsidium*, to supply the comforts of His desired presence, and must therefore *ex vi intentionis* be remanent till Christ's coming again. Now then this promise being to be communicated *to all*, and that *for ever*, must either come to us by (1) extraordinary and miraculous mission, or by (2) an ordinary ministry. Not the first ; for we might as well expect the gift of miracles. If the second (as it is most certain so), then the main question is evicted, viz. that something perpetually necessary was in the power of the Apostles which was not in the power of the inferior ministers, nor of any but themselves and their colleagues ; to wit, *Ministerium S. Spiritus*, or the ordinary office of giving the Holy Ghost by imposition of hands. For this promise was performed to the Apostles in *Pentecost*, to the rest of the faithful after Baptism. *Quod nunc in confirmandis Neophytis manus impositio tribuit singulis, hoc tunc Spiritus Sancti descensio, in credentium populo*

donavit universis, saith Eusebius Emissenus. Now we find no other way of performing it, nor any ordinary conveyance of the Spirit to all people, but this; and we find that the Holy Ghost actually was given in this way. Therefore the effect, to wit, the Holy Ghost being to continue for ever, and the promise of universal concernment, this way also of its communication, to wit, by Apostolical imposition of hands, is also *perpetuum ministerium*, to be succeeded to, and to abide for ever.

" 2. This ministry of imposition of hands for Confirmation of baptized people is so far from being a temporary grace, and to determine with the persons of the Apostles, that it is a fundamental point of Christianity, an essential ingredient to its composition. St. Paul is my author, therefore, leaving *the principles of the doctrine of Christ*, let us go on unto perfection; not laying again the *foundation* of repentance, &c., and of laying on of hands, &c. Here is imposition of hands reckoned as part of the foundation, and a principle of Christianity in St. Paul's catechism. Now, imposition of hands is used by name in Scripture but for two ministrations; 1. for ordination, and 2. for this, whatsoever it is. Imposition of hands for ordination does indeed give the Holy Ghost, but not as He is that promise which is called *the promise of the Father*. For the Holy Ghost for ordination is given before the ascension, (S. John xx. 22). But the promise of the Holy Ghost the Comforter, (the *Paraclete* I say, not the ordainer or fountain of priestly order, that) was not given till the day of *Pentecost*; and besides, it was promised to all Christian people, and the other was given only to the clergy. Add to this, that St. Paul having laid this in the foundation, makes his progress from this to perfection (as he calls it), that is, to the higher mysteries, and then his discourse is immediately of the priesthood evangelical, which is originally in

Christ, ministerially in the clergy; so that unless we will either confound the terms of his progress, or imagine him to make the ministry of the clergy the foundation of Christ's priesthood, and not rather contrary, it is clear that by imposition of hands St. Paul means not ordination, and therefore Confirmation, there being no other ordinary ministry of imposition of hands but these two specified in Holy Scripture. For, as for benediction, in which Christ used this ceremony, and as for healing, in which Ananias and the Apostles used it, the first is clearly no principle or fundamental point of Christianity; and the second is confessedly extraordinary; therefore the argument is still firm upon its first principles.

“3. Lastly, the primitive Church did *de facto*, and believed themselves to be tied *de jure* to, use this rite of Confirmation and giving of the Holy Ghost after Baptism.”—*Episcopacy Asserted*, § 8.

CHAPTER II.

THE GRACE OF CONFIRMATION.

WHETHER Confirmation is to be regarded as a Sacrament; whether actual imposition of hands is absolutely necessary; what authority can be produced for the use of chrism; at what age the rite should be received; whether it should be retained in the hands of the Bishop, or on what conditions it may be delegated to the Priesthood,—are matters of grave importance, on which considerable variety of opinion has been expressed: but they all sink into insignificance, compared with the question of the reality and value of the gifts of grace offered to us in this Apostolic ordinance. If it is not actually a *means* of grace; if no real communication of the Holy Ghost is an essential element of Confirmation, the whole discussion is a vain logomachy. Happily, upon this vital question there is (with rare exceptions) a wonderful unanimity of faith and thankful confession. The fulfilment of some most glorious promises of Holy Scripture has been sought for here, by the instinctive faith of the living Church in all ages. It is true that at an early period the outward manifestations of the inward grace and power disappeared. The water-pots, filled up to the brim, no longer ran over. Tongues were silent, prophecies ceased, miracles were no longer wrought, but faith endured, and charity failed not. The laying on of hands (as an historical fact) continued; and the same prayers were offered, with undoubting faith, for the bestowal of the same essential gifts; and why? Because the Church well knew that the inward grace was all in all, that the

"well of water springing up into everlasting life" was the abiding and essential gift to be sought for in Confirmation ; and that by childlike hearts that gift was received through simple faith, and that the still waters lying deep in the believer's heart were manifested, not by the overflow of wondrous signs, but by inward graces and spiritual strength.

"Not by gifts of tongues (writes St. Augustine) is the presence of the Spirit known, in the laying on of hands, but invisibly and secretly it is felt. The in-breathing of divine charity in the bond of peace enables them to say, 'The love of God is shed abroad in our hearts by the Holy Ghost which is given us.'"

This is an echo of the voice of the Church universal, and in the Middle Ages is found the same sure confidence in the reality of the gift imparted in Confirmation. "The fathers (says Hooker^a) everywhere impute unto Confirmation that gift or grace of the Holy Spirit, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin."

Under the guidance of this immutable faith of the universal Church, we return to the Scripture evidence, no longer in reference to the outward signs, but to the inward gifts of Confirmation ; and thus plant our feet upon a broader and surer foundation than is afforded by a few scattered texts considered singly.

1. As we believe the ultimate basis of *all* means of grace to be the Incarnation of the Eternal Son, so we also find in the events of His holy life types of these Divine ordinances, and of the spiritual gifts bestowed therein. The Baptism of Jesus is the pattern of ours ; so also His Confirmation. "Baptized in the river Jordan," writes Optatus, "by the hands of John the Baptist ; the

^a Pol., bk. V. lxvi. 4.

order of the sacred mysteries followed, and the Father completed what the Son had asked and the Spirit had announced. The heavens were opened, and, by the anointing of the Father, the spiritual oil immediately descended in the form of a dove, and sat upon His head, pouring on Him that oil, whence He was called Christ; and that the imposition of hands might not be wanting, the voice of God was heard in the cloud, ‘This is My beloved Son, in Whom I am well pleased^b.’”

St. Cyril of Jerusalem (A.D. 360) makes a like reference to our Saviour’s Baptism, and the descent of the Holy Ghost:—

“He also bathed Himself in the river Jordan, and having imparted the fragrance of His Godhead to the waters, He came up from them; and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner to you also, after you had come up from the pool of the sacred streams, was given the Unction, the emblem of that wherewith Christ was anointed; and this is the Holy Ghost^c. ”

The wording of these passages may to some seem fanciful and mystic, but the whole bearing of the history upon the distinction (and yet close connexion) between Baptism and Confirmation, and their respective graces, stands out clearly, when compared with St. Paul’s enquiry, “Did ye receive the Holy Ghost when ye became believers?”

2. By this outpouring of the Holy Ghost our blessed Lord was prepared (according to His humanity) for the work which His Father had given Him to do. In like manner was it necessary that all His disciples should be fortified for their appointed work; and accordingly, He bade the Apostles to “wait for the promise of the Father,” and to “tarry at Jerusalem, until they were endued with

power from on high." And when the appointed time arrived, "there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost."

True this Pentecostal outpouring was a fulfilment of the promise, "He shall *baptize* you with the Holy Ghost and with fire :" but it does not, therefore, follow that it was not the first-fruits and pledge of Confirmation gifts and graces ; for the connection of Confirmation with Baptism is so close and intimate, that it is no wonder if in this day of rich and abundant gifts, the graces and powers of both were communicated in their completeness simultaneously, just as we find in those cases where Baptism was administered by an Apostle, the laying on of hands immediately followed ; or, as in the case of Cornelius, the Holy Ghost fell upon him and his *before* they were baptized^a; or again, when Saul the persecutor became Paul the believer, Ananias laid his hands upon him, and he was filled with the Holy Ghost, and then was baptized in the thrice holy name^e.

The gift originally bestowed on the day of Pentecost, was that very gift of the Holy Ghost which our blessed Lord promised to His Church. The same gift was conveyed by the laying on of the Apostles' hands : in both cases miraculous powers were manifested, but that gift was not confined by the words of Christ's promise to miraculous phenomena^f. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance^g."

So also, though the Pentecostal gift was, on Scripture

^a Acts x. 44, 48.

^f Freic, p. 66.

^e Ib. ix. 17, 18.

^g Gal. v. 22, 23.

authority^h, a fulfilment of the prophecy of Joel (ii. 28). Yet the promise contained in that prophecy was not exhausted in that first outpouring; but by the laying on of hands, and prayer for the sevenfold gifts therewith imparted, the graces of the Holy Spirit are carried onward through successive ages, received by faith, and exercised in love.

In this prophetic promise, Bishop Andrewes has pointed out an important distinction, shewing the separability of the inward gifts from the miraculous manifestations. He remarksⁱ that the prophecy contains a promise of two outpourings of the Holy Spirit,—one upon “your sons and your daughters,” the other upon “My servants and Mine handmaidens.” It is under this second promise that we claim, not as sons of Jewish fathers, but as servants of God. The promise to their sons was that they should prophecy, should see visions, and should dream dreams; the promise to His servants was simply that they should prophecy. “Visions and dreams are left out quite” What this gift of prophecy implied is shewn in its fulfilment. St Peter, when he spoke under the immediate inflatus of the Spirit, foretold no future events: all he did was to apply this prediction to the great event of the day of Pentecost; and of the rest of the Apostles it is only recorded that they set forth in various tongues “the wonderful works of God,” (*τὰ μεγαλεῖα τοῦ Θεοῦ*). So, by analogy, we may conclude that those twelve Ephesian converts on whom St. Paul laid his hands, when they “prophesied,” did no more than ordinary Christians may do when they receive the gifts of the Holy Spirit in Confirmation. Prophecy, therefore, in this sense, remained in the Church when the miraculous gifts were withdrawn, and the promise to God’s servants and handmaidens is

^h Acts ii. 16.

ⁱ Sermon XI vol. III p. 313. Parker, Oxford, 1841.

fulfilled, though they neither speak with new tongues nor work miracles.

“Imposition of hands,” says Bishop Hall^j, “has been recorded for a point in the ancient Catechism (Neophytorum 1^a. *στρογγύλα*, &c.). The succeeding hands, then, were also imposed; but to what purpose? Surely no man can think the end of this act could in them be other than holy and spiritual; as they in their calling succeeded those prime founders of the Church, so this act also succeeded theirs; though not in giving the visible graces of the Spirit (which in them was miraculous), yet in obtaining an increase of invisible grace to the receiver, as theirs also more effectually did.”

Bishop Cosin bears witness to the similarity of the gifts conveyed by Confirmation, to those bestowed upon the Apostles on the day of Pentecost. “When we read in the Acts of the Apostles that those Samaritans whom Philip baptized had not yet received the Holy Ghost, it is not simply to be understood as if by Baptism they had received no fruits of the Spirit at all, but that they had not received that fulness and perfection of the Spirit which is given by Confirmation. The Apostles received the Holy Ghost when they both were baptized, and when they were ordained by Christ; yet we read that after both these ‘the Holy Spirit was not yet given,’ because they were not then endued with that fulness of ghostly strength which they had poured upon them at the feast of Pentecost. Before, they were all [so] fearful that they fled and ran away. After, they were so full of courage, that no death or martyrdom could amaze them. And this is the fruit of Confirmation ^k.”

The Fountain, then, from which flow forth the abundant

^j *Xειροθεσία*, sec. 8.

^k Cosin’s Works, Anglo-Cath. Lib., vol. v. p. 147; Parker, Oxford, 1855.

graces imparted to the faithful in the Apostolic Rite of Confirmation, is our Incarnate Lord, upon Whom, when He arose from the Baptismal wave, the Holy Ghost descended, followed by the Father's loving voice. The first abundant streams of love and power were poured out plenteously on the day of Pentecost; and the living waters well forth again, springing up to everlasting life, whenever, with hearts prepared by penitence and holy resolution, the faithful kneel to receive the imposition of their spiritual father's hand.

3. It remains to gather up the scattered words and phrases, occurring in the Apostolic Epistles, which beam with a new light when connected with the Divine gifts bestowed in Confirmation.

St. John, in his first Epistle (ii. 20) writes, "Ye have an unction from the Holy One;" (ii. 27), "But the anointing which ye have received of Him, abideth in you . . . the same anointing teacheth you of all things." St. Paul also, in his Epistle to the Ephesians (iv. 30), "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The same thought appears to be carried out in the Revelation of St. John the Divine (vii. 3): "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and I heard the number of them that were sealed;" and again (ix. 4), that none should be hurt by the mystic locusts, "but only those men which have not the seal of God in their foreheads."

The connection of these passages with Confirmation may not appear to be very clear at first sight; but when we examine them, and find that what may be called their key-words are brought together in the passage already quoted, p. 5, 2 Cor. i. 21, 22, "He which stablisheth us with you in Christ, and hath anointed us is God, who hath also

sealed us, and given the earnest of the Spirit in our hearts ;” when we also observe that these same expressions are found embedded as precious jewels in the Confirmation Services of the Church, and constantly quoted by theologians, when writing on the subject, as true exponents of the grace therein conveyed, the probability becomes great that the original Confirmation Services in use in the Apostolic ages, were the source from which these expressions were drawn, used as they are by two writers so dissimilar in style and language as St. Paul and St. John.

4. Proceeding to quote the testimony borne by successive Christian writers to the faith of the Church in the reality and power of the Divine gifts communicated in Confirmation, we shall at the same time note the use they make of the Scripture language above quoted.

I. Cent.—The first passage to be adduced is found in Eusebius, but is given as a true history, on the authority of Clement of Alexandria, who relates how St. John entrusted a young man to the care of a Bishop in the neighbourhood of Ephesus, who “took the young man home, tended him, restrained him, fostered him, and at length enlightened (or baptized) him. After that, he relaxed his former excessive care and watchfulness, considering that he had bestowed upon him a perfect preservative, the seal of the Lord.”

‘Ο δὲ πρεσβύτερος ἀναλαβὼν οὐκαδέ τὸν παραδοθέντα νεανίσκουν, ἔτρεφε, συνεῖχεν, ἔθαλπε, τὸ τελευταῖον ἐφώτιξε. Καὶ μετὰ τοῦτο ὑφῆκε τὴν πλείστην ἐπιμελεῖαν καὶ παραφυλακῆσ, ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας τὴν σφραγίδα τοῦ Κυρίου.—*Euseb. Hist. Eccl.*, iii. 23.

It may be said that ‘the seal of the Lord,’ *τὴν σφραγίδα τοῦ Κυρίου*, is here used as an epithet of Baptism; but when it is seen, as will abundantly appear in the following pages, that ‘the seal of the Lord’ is universally recognised as one of the titles of Confirmation, and in many branches of the Church was incorporated in the services,

and in the Greek Church was, and still is, the established form of Confirmation, there will be no reason to believe that it is here used in a different sense; and the more so in this case, because the minister of Baptism, being a Bishop, would as a matter of course at once confirm the newly-baptized convert. Jeremy Taylor quotes the passage in this sense without hesitation.—See *Episcopacy Asserted*, § 8.

Among the fragments attributed to St. Clement, Bishop of Rome, commonly supposed to have been the companion of St. Paul, occurs a passage which seems to find its most natural meaning in reference to the reception of the Holy Ghost in Confirmation: “He is that holy and upright Spirit, Who, coming forth from Him [the Father] and being His power, appeared for the fulness of His glory. *Those who receive this Spirit are stamped with the seal of truth and of perfect grace.*”

Toῦτο οἱ λαβόντες τυποῦνται ἀληθεῖας τύπῳ, χάριτος τελείᾳ.—*S. Clementis Fragmenta: Jacobson's Apost. Fathers*, vol. i., Fragt. no. viii.

The occurrence in this passage of *τύπος*, equivalent to *σφραγίς*, and *τελεία*, corresponding with *τελείωσις* (both acknowledged titles of Confirmation), seems to give strong probability to the view that he here speaks of the grace therein imparted.

II. Cent.—Tertullian (A.D. 196) is our next witness to belief in the reality of confirming grace, and his reference to the Apostolic ordinance is indisputable. He writes:—“The flesh is overshadowed by the hand, that the soul may be illuminated by the Spirit.”

“Caro manus impositione adumbratur, ut et anima Spiritu illuminetur.”—*De Resur.*, viii.

And again: The Church, in her care for her spiritual children, “signs them in water, clothes them with the Holy Spirit, feeds them in the Eucharist.”

"Aquâ signat, Sancto Spiritu vestit, Eucharistiâ pascit."—*De prescrip. hæret.*, c. 36, p. 83.

And in the passage already quoted, p 6, "The hand is laid upon us for benediction, calling down and inviting the Holy Spirit."

III. Cent.—St. Cyprian, Bishop of Carthage (A.D. 250), arguing against the validity of heretical baptism, says,

Not by imposition of hands, when he receives the Holy Ghost, is any one born, but (he is born) in the baptism of the Church, that, being already born, he may receive the Spirit, as came to pass in the first man, Adam."

"Non per manûs impositionem quis nascitur, quando accipit Spumtum Sanctum, sed in ecclesie baptismo, ut Spumtum Sanctum jam natus accipiat."—*Epis. lxxiv. vol. i. p. 250.*

Holding heretical baptism invalid, he conceived it impossible that imposition of hands could convey that new birth which the ministry of heretics had failed to impart; but the new birth once accomplished by valid baptism, the new-born was ready for the reception of the Holy Spirit by the imposition of hands¹.

Of the same date is the clear expression of faith in the grace of Confirmation by an anonymous author on the Re-baptization of heretics: "By the imposition of the Bishop's hand the Holy Spirit is given to every believer, as the Apostles did for the Samaritans, by the laying on of hands after Philip's baptism, conveying to them the Holy Spirit."

"Nam cum per manûs impositionem episcopi datur unique credenti Spiritus Sanctus, sicut Apostoli circa Samaritanos post Philippi baptismata manum eis imponendo fecerunt, et hæc ratione Spumtum Sanctum in eos contuleant."—*Anonym. de Rebapt. in Cyprian.*, vol. ii. p. 179.

IV. Cent.—The Council of Eliberis (A.D. 305), dealing with the case of persons taken ill at sea, or far from church,

¹ See passage quoted from St. Cyprian, p. 7.

decrees that a catechumen may in case of necessity be baptized by a layman; but if he shall survive, he is to be “brought to the Bishop, that by the imposition of hands *he may be perfected.*”

“Ad episcopum eum perducat ut, per manus impositionem perfici posset.”—Can. 38.

In the preceding Canon of the same Council, it is decreed that if a Deacon shall baptize converts in the absence of Bishop or Presbyter, the Bishop shall *perfect* them by benediction.

“Si quis Diaconus, regens plebem sine Episcopo vel Presbytero, aliquos baptizaverit, Episcopus eos per benedictionem *perficere* debet.”—*Conc. Elb.*, Can. 37; *Sum. Conc. Longo.*, p. 43.

Upon which Canon Longus a Coriolano remarks: “This must be understood of the Sacrament of Confirmation; because by the holy Fathers it is called *perfection*, *τελείωσις*,” and Mendosa (quoted by Vitasse) observes: “From this Canon we learn that Confirmation was always in the Church, not a mere catechetical witness to the faith of young persons, but as divinely instituted for the reception of Christian constancy and guidance by imposition of hands.”

The author of the Apostolical Constitutions, (*cir. A.D. 300*), speaking of the Bishop says, “Through whom the Lord gave you the Holy Spirit by the laying on of hands. . . By whom ye were sealed with the oil of gladness, and the myrrh of understanding; by whom ye were declared to be children of light.”

δι' οὗ τὸ ἄγιον πνεῦμα ὁ Κύριος ἐν ὑμῖν ἔδωκεν ἐν τῇ χειροθεσίᾳ . . . δι' οὗ ἐσφραγίσθητε ἐλαϊψ ἀγαλλιάσεως καὶ μύρῳ συνέσεως· δι' οὗ νιὸι φωτὸς ἀνεδείχθητε.—*Lib. ii. cap. 22*, p. 859.

St. Cyril of Jerusalem (A.D. 360), speaking of Joshua being filled with the Spirit (Deut. xxxiv. 9), “for Moses had laid his hands upon him,” observes to his catechumens, who were not yet baptized, and therefore were not allowed

to learn exactly by what rites the graces of the Gospel were to be communicated: “Thou seest everywhere the same type in the Old Testament and the New. For in the time of Moses the Spirit was given by the laying on of hands; so upon thee, being baptized, his grace is about to come: *how*, I say not, for I will not forestall the time.”

Ἐπὶ Μωϋσέως διὰ χειροθεσίας ἐδίδοτο τὸ Πνεῦμα. μέλλει δὲ καὶ ἐπί σε τὸν βαπτιζόμενον φθάνειν ἡ χάρις· τὸ δὲ πῶς οὐ λέγω. οὐ γὰρ προλαμβάνω τὸν καιρόν.—Catech. xvi. p. 189. A.

One remarkable reference to Confirmation may be quoted from the writings of St. Jerome, A.D. 380, in which he says, “The Bishop hastens to lay his hand (upon those baptized by Presbyters), for the invocation of the Holy Spirit.”

“Episcopus ad invocationem Spiritus Sancti manum impositurus excurrat,” (quoting Acts viii. 14).—*Adv. Lucif.*, tom. iv. col. 295.

A.D. 350.—From Palestine we pass to Italy, to hear the loving voice of the great St. Ambrose, stirring up the hearts of his people to the remembrance of God’s past goodness: “Recollect how thou didst receive the spiritual seal, the Spirit of wisdom and understanding, the Spirit of counsel and courage, the Spirit of knowledge and piety, the Spirit of holy fear, and keep what thou hast received. God the Father sealed thee; Christ the Lord confirmed thee, and gave thee the earnest of the Spirit in thy heart, as thou hast learnt in the Apostolic lesson^m. ”

“Repete quia accepisti signaculum spiritale, spiritum sapientiae et intellectus, spiritum consilii atque virtutis, spiritum cognitionis atque pietatis, spiritum sancti timoris: et serva quod accepisti. Signavit te Deus Pater, confirmavit te Christus Dominus; et dedit pignus spiritus in corde tuo sicut Apostolica lectione didicisti.” [2 Cor. i. 21.]—*S. Ambros. de initiandis*, lib. vii. col. 349.

“We are sealed with the Holy Spirit, not by nature, but

^m 2 Cor. i. 21.

of God; as it is written, ‘He which hath anointed us is God; and hath also sealed us, and given the earnest of His Spirit in our hearts.’ We are sealed then with the Spirit by God. For as in Christ we die that we may be new-born, so also are we sealed with the Spirit that we may have power to retain His glory, His image, and His grace, which is a kind of spiritual signet. For although in appearance we be sealed in body, yet in truth it is in heart that we are sealed: that the Holy Spirit may impress upon us the likeness of the heavenly Image.”

“Sancto spiritu signati sumus, non naturâ, sed a Deo, quia Scriptum est: ‘Qui unxit nos Deus, et qui signavit nos, et dedit pignus Spiritus Sancti in cordibus nostris.’ Signati ergò spiritu à Deo sumus: Sicut enim in Christo morimur ut renascamur; ita enim Spiritu signamur, ut splendorem atque imaginem ejus et gratiam tenere possimus, quod est utique spiritale signaculum. Nam etsi specie signemur in corpore; veritate tamen in corde signamur: ut Spiritus Sanctus exprimat in nobis imaginis coelestis effigiem.”—*S. Ambr. on 2 Cor. i. 21, de Sp. Sanct., lib. i. c. vi.*

V. Cent.—In the following century (A.D. 420), Theodore writes (on Heb. vi. 2): “Those who have believed submit to divine Baptism, and by the priestly hand receive the grace of the Holy Spirit.”

οἱ γὰρ πεπιστευκότες . . . προσίσται τῷ Θεῷ βαπτίσματι, καὶ διὰ τῆς ἱερατικῆς χειρὸς ὑποδέχονται τὴν χάριν τοῦ Πνεύματος.—Theod. in Hebr. vi. 2, tom. iii. p. 418.

VI. Cent. A.D. c. 570.—Amid the intellectual darkness which was now closing around the ruins of the Western Empire, a gleam of faith in the gifts of the Holy Spirit conveyed by the imposition of hands, shines out from the little island of Lindisfarne, now called Holy Isle, on the coast of Durham. The Venerable Bede recounts St. Cuthbert’s Episcopal visitations: but it must be remembered that he drew his materials from a much older biography of the

saint: "Crowds of listeners," he writes, "surrounding the man of God, he preached to them for two days, and then by the laying on of hands ministered to the newly-regenerate in Christ the grace of the Holy Spirit."

"Dum confluentibus ad se vir Dei Verbum biduo prædicaret, ac Spiritus Sancti gratiam nuper regeneratis in Christo per manus impositionem ministraret."—*Acta Sanctorum*, vol. iii. p. 111. B.

VII. Cent.—For the seventh century we have the testimony of Isidore, Bishop of Seville. He quotes Acts viii. and xix. for the Apostolical practice; and for the practice of his own time says, "After Baptism the Holy Spirit is given by the Bishop with imposition of hands."

"Quoniam post baptismum per Episcopos datur Spiritus Sanctus cum manuum impositione, hoc in Actibus Apostolorum fecisse meminimus."—*Isidor. de Officiis*, lib. ii. c. 26.

VIII. Cent. A.D. 731.—The Venerable Bede, commenting on the Baptism of the Samaritan converts says, that "if Philip had been an Apostle he would have laid his hand upon them, that they might receive the Holy Spirit . . . as it is now the duty of Bishops only to convey the Holy Spirit to the baptized."

"Si enim Apostolus esset, utique manum imponere potuisset, ut acciperent Spiritum Sanctum . . . quod solis debetur episcopis cum tradunt Spiritum Sanctum baptizatis."

A.D. c. 750.—In this same century was put forth a Pontifical by Egbert, Archbishop of York, in which, after the Confirmation, occurs the following striking expression of holy confidence in the graces recently conferred: "Pour out, we beseech Thee, O Lord, on these Thy servants The celestial benediction; to whom by us unworthy, Thou hast willed to convey Thy sevenfold Spirit; and to bestow the gifts and graces of Thy Holy Spirit."^a

^a See the complete Service, in the Appendix.

IX. Cent.—Haymo, Bishop of Halberstadt, expresses the faith of his age in this short comment on the Hebrews, “The gift of the Holy Ghost is given in Baptism by the laying on of the hand of the Bishop.”

“*Donum Spiritus Sancti datur in baptismate per impositionem manūs episcoporum.*”—*In Bingham.*

A.D. 850.—Bertramn, or Rátramus, with a similar reference to Apostolic use, speaks with a like confidence of the continued gifts of grace in the ordinance. “Which form (imposition of hands) is still preserved in the Church, that the faithful should be baptized by a Presbyter; but that the grace of the Holy Spirit, through the imposition of hands, should be imparted by Bishops.”

“*Quæ forma servatur hodie in Ecclesiâ, ut baptizentur quidem fideles per presbyteros; gratia verò Spiritus Sancti per impositionem manuum tribuatur ab Episcopis.*”—*Ratramn., lib. iv., Contr. Græc. opposit.*

And Rhabanus Maurus says, “He (the candidate) by imposition of the Pontiff’s hand, receives the Holy Spirit.”

“*Ille manūs impositione pontificis accipit Spiritum Sanctum.*”—*Rhab. Maur. de Univers., lib. iv. c. 10, p. 88, col. 2.*

X. Cent.—Atto, Bishop of Vercellæ in the year 924, laying down rules for the reverent reception of the rites of the Church, speaks of the “mystery of sacred Baptism,” and “the gift of the Holy Spirit in Chrism.”

“*Qui sacri Baptismatis mysterium, vel donum Spiritus Sancti in Chrismate susciperint.*”—*Apud Migne, tom. 134, col. 43.*

And again, in language more consonant with the words of our own offices, he speaks of “the laying on of hands, by which we believe that the Holy Ghost is given.”

“*Impositionis manuum, per quam Spiritus Sanctus accipi creditur, quod post baptismum ad Confirmationem unitatis in Ecclesia à Pontificibus fieri solet.*”—*Atto in Epis. ad Hebr., c. 6, apud Migne, tom. 134, col. 758.*

Formosus, discussing in the same century the question whether persons baptized against their will should be re-baptized on their becoming believers, refers to the somewhat parallel case of those baptized by heretics, who were not re-baptized on their reception into the Church, but “by the imposition of hands were reconciled by that grace of the Spirit, Whom heretics could not impart.”

“Quolibet modo formam baptismatis acceperint, baptizandi non sunt; sed per manus impositionem virtute Spiritus Sancti, quem ab haereticis accipere non potuerunt, Catholicis copulandi sunt.”—*Auxiliu de Ordinationibus, et Formoso, Quæst. I*, apud Bigne, t. 17, fol. 11. E.

XI. Cent.—Fulbert, Bishop of Chartres, A.D. 1007, in his first Epistle, affirms that God who regenerates by water and the Holy Ghost, also anoints with the Chrism of salvation, and that, as the Redeemer instituted and established Baptism, so He is the author of the sacred Chrisms, and the dispenser of spiritual gifts.

“Deus qui te regeneravit ex aqua et Spiritu, Ipse te linit Chrismate Salutis. . . . Nostum vero Baptismum conditor et Redemptor instituit dicens, Ite baptizate omnes gentes in Nomine Patris et Filii et Spiritus Sancti, in quo sane mysterio Spiritus Sanctus Patri et Filio inseparabilis sociitate connectit, et propterea in Christo renati mentis Eum vitæ authorem credunt, sine quo omnino celebrari vitæ Sacraenta non possunt. Ipse enim coelestium Chrismatum Author. Ipse Spiritualium munierum Dispensator.”—Epis. I., apud Bigne, tom. 18, fol. 4. II.

John, the first Bishop of Avranches, towards the end of the eleventh century, says that, as the Church celebrates a seven days' festival in commemoration of the Pentecostal graces of the Holy Spirit, so “He who receives the Holy Spirit by the laying on of the Bishop's hand, should celebrate His advent for seven days.”

“Post quinquaginta dies septem solemnitates agimus propter septiformem Spiritum, vel propter gaudium baptizatorum. Septem diebus celebret quisque adventum Spiritus Sancti, qui Eum accepit per im-

positionem manūs Episcopi.”—*Expositio Div. Officiis*, apud *Migne*, tom. 147, col. 207.

XII. Cent.—The later writers on this subject enter more specifically into the nature of the grace of Confirmation, as distinct from the grace of Baptism. Gratian in the Decretals (1150) says, “In Baptism we are regenerated unto life, in Confirmation for battle. In Baptism we are washed ; after Baptism we are strengthened.”

“Quia in hoc mundo totā ētate victuris inter invisibiles hostes et pericula gradendem est, in Baptismo regeneramur ad vitam ; post Baptismum confirmamur ad pugnam. In Baptismo abluiimur ; post Baptismum roboramur.”—Pars 3. Dist. v. c. 2.

The Master of the Sentences writes to the same effect (A.D. 1150) : “The virtue of this Sacrament is the gift of the Holy Spirit for strength, Who was given in Baptism for the remission of sins.”

“Virtus hujus sacramenti est Donatio Spiritū Sancti, ad robur, Qui in Baptismo datus est ad remissionem.”—*Lombard. Sententiarum*, Lib. iv. dist. vii. p. 382.

XIII. Cent.—Passing on to the thirteenth century, Thomas Aquinas puts the distinction in its clearest form : “There is a plenitude of grace sufficient for salvation, and this is given in Baptism ; and there is a plenitude of grace for strong resistance, and this is given in Confirmation.”

“Est plenitudo gratiæ sufficiens ad salutem, et hoc datur in Baptismo ; et plenitudo gratiæ ad fortiter resistendum, et hoc datur in Confirmatione.”—4. d. 7. q. 2, ad 1.

Bonaventura reiterates the words of Lombard : “The virtue of this Sacrament is the gift of the Holy Spirit for strength, which in Baptism is given for remission ;” in another passage he writes, “Confirmation is the Sacrament of warriors.”

“Confirmatio Sacramentum est pugnantium.”—*Compend. Theolog. Veritatis*, c. xi.

For one more quotation for this century we turn to the English Church. In the Constitutions of Worcester (A.D. 1240), we find the following striking exposition of the faith of our forefathers: “Because the baptized neophyte, that is, the new soldier of Christ, is called to resist in multiplied conflicts with the prince of darkness, of whom we read in Job, ‘there is no power upon earth which can be compared with him,’ he requires the Sacrament of Confirmation, which the Church has decreed to be given to the faithful, for the increase of strength.”

“Quia baptizati quasi neophyto, hoc est, novo Christi milito, multiplex conflictus insurgit adversus principem tenebrarum, de quo legitur in Job, quod ‘non est potestas super terram quæ ei valeat comparari’ necessarium est ei Sacramentum Confirmationis, quod ad robur fidelibus Ecclesia censuit tribuendum.”—*Constitutions of Worcester*, Wilk. Conc., tom. i. p. 667.

XIV. Cent.—Nicholai Cabasilæ, Archbishop of Thessalonica, described by Bigne as a schismatical Greek, says that as the Spirit was given by the laying on of the Apostles’ hands, so also the Paraclete now comes upon those who are anointed.

“Cum imposuissent manus Apostoli initiatis, ait Scriptura, Spiritus dabatur. Et nunc in eos qui uncti sunt similiter Paracletus venit.”—*De Vita in Christo*.

XV. Cent.—Manuel Caleca, a Greek divine of the fifteenth century, says: “Baptism, whereby man’s intellectual regeneration is accomplished, is analogous to his birth, but the anointing of sweet unction, whereby spiritual increase, leading on to perfect strength, is imparted, resembles growth.”

τὸ μὲν γὰρ βάπτισμα, δὶς οὖν ἡ νοητὴ τοῦ ἀνθρώπου ἀναγέννησις γίνεται, ἀναλογεῖ τῇ γεννητικῇ· ἡ δὲ τοῦ μύρου χρίσις, δὶς οὖν ἡ πνευματικὴ αὔξησις ἐπὶ τελείων ισχὺν ἔγοντα τῇ αὐξητικῇ.—*Manuelis Calecae de principiis Fid. Cath.*, c. vi. 5.

XVI. Cent.—The sixteenth century brings us to that great convulsion, in which, while some grievous errors (that, arising in ages of ignorance, had dimmed the mirror of Gospel truth) were swept away, not a few minds were unsettled, and lost their hold upon portions of the faith once delivered to the saints, and still more were tempted to sweep away apostolical rites along with superstitious ceremonies of later invention. It is not wonderful, therefore, if we meet with occasional contemptuous mention of the order of Confirmation, and expressions of disbelief in the grace of the Holy Spirit therein communicated^o. These, however, are the rare exceptions. The leading prelates and theologians in the reign of Henry VIII. speak the same language as their forefathers in the faith; and their views of the grace of Confirmation (embodied afterwards in the Service-books of Edward and Elizabeth), will be found expressed in the following quotations. In “The Necessary Doctrine for a Christian Man” (1545), the duty of presenting candidates for Confirmation is enforced by the consideration, that “they should receive such gifts of the Holy Ghost, as whereby they should be so corroborated and established in their gifts and graces before received in Baptism, that they should not lightly fall again from the same.”

In answer to questions put to the Bishops by Henry (in 1539) upon “some questions concerning the Sacraments,” all the bishops and divines, excepting the Bishop of Carlisle, agree that “Confirmation, with imposition of hands, is found in Scripture^p. ”

^o For instance, Becon (*Parker Society*, vol. iii. p. 234), “What is the Confirmation of the children that is used at this present (Queen Mary’s reign) but plain devilry, witchcraft, juggling, legeide-main, and all that nought is? The Bishop mumbleth a few Latin words over the child, charmeth him, crosseth him, smearesh him with stinking popish

oil;” and Calfhill, in the same strain, “What promise have they of grace annexed in this Sacrament, unless they have shut up the Holy Ghost in their greese pot?”

^p See Collier’s “Collection of Records,” “Ecclesiastical History,” vol. ix. pp. 215—222; and Strype’s “Memorials of Cranmer.”

With regard to the inward efficacy, Cranmer answers hesitatingly: "The bishop, in the name of the Church, doth invoke the Holy Ghost to give strength and constancy, with other spiritual gifts, unto the person confirmed; so that the efficacy of this Sacrament is of such value as is the prayer of the Bishop made in the name of the Church."

Stokeley, Bishop of London, speaks with more confidence. The invisible graces are "the gifts of the Holy Ghost, and especially of fortitude, to speak, shew, and defend the faith, and to suffer for the same, if need be"

Edward, Archbishop of York, considers that the practice of the Apostles implies Christ's Institution, and for the efficacious grace quotes Melchiades: "The Holy Ghost, which descended upon the waters of Baptism, gave full innocency at the font; but in Confirmation it gives increase to grace. . . . Confirmation arms and strengthens to fight."

The Bishop of Ely replies: "It is not to be doubted but the receivers of this Sacrament receive such graces as be necessary for them."

The Bishops of Lincoln, Bangor, and Salisbury, agree "that the graces above-mentioned are received"

Dr. Wotten, Dr. Marshall, Dr. Cliff, Dr. Downs, and Dr. Marmaduke are of the same sentiment with the Bishops; and the four latter are, in Collier's words, "positive for its being instituted in the New Testament."

Dr. Barber and Dr. Edmonds appear to be the only divines who denied the Scriptural origin of Confirmation; and of these two, Dr. Barber believed it to be "an Apostolical tradition, and very beneficial to those who receive it."

Dr. Buckmaster believed that Christ "confirmed His disciples" on the day of Pentecost, "giving unto them

His manifold inward graces ;” and that the Apostles, by the laying on of hands, imparted the same graces to the newly-baptized ; adding, in the words of Rhabanus Maurus, “In the wave of Baptism the Holy Spirit descends for the consecration of the habitation of God ; in Confirmation, the sevenfold grace of the same Spirit comes upon the man with all the fulness of sanctity and courage.”

Later in the century, Bishop Jewell says that “Confirmation is so called, because that which was done on our behalf in Baptism is ratified and confirmed ;” adding, “I protest that the use and order of Confirmation, rightly used, is profitable and necessary to the Church, and no way to be broken^a. ”

A remarkable testimony to the widely-prevailing faith in the benefits of Confirmation, at this period, is given by Nicholas Sanders, a Roman Catholic writer, in his history of “the English Schism,” published in the reign of Queen Mary.

“The Sacrament of Confirmation,” he writes, “is more honoured and observed in England than in any other nation. By a most ancient traditional custom, parents and sponsors are bound to present their little ones to be confirmed by that Bishop who shall first come within seven miles of their residence. And it is by the united consent of all the Bishops that this custom of administering the Sacrament prevails, in case any accidental circumstance calls a Bishop into another’s diocese. Because this Sacrament had not been maintained according to the law through the whole reign of Edward, there was now (i.e. in the reign of Mary) so great a crowd of candidates for it in all the towns, villages, and country places, that the Bishops could hardly get through their work. It is considered irreligious, and casts a stigma upon a child, to

^a Parker Society, Jewell, vol. ii. p. xx25.

say nothing of its being punishable by law, if any passes the age of seven years without receiving the sacred chrism consecrated by the Bishop. In particular, the Bishop of Chester was obliged to administer this Sacrament in the open air, no church being large enough to admit the numbers that flocked to him. Indeed, so great was the rush, that he could scarcely satisfy their demands, and he himself scarcely escaped from the tumult of the crowd by the intervention of the magistrates^r."

The same eagerness for Confirmation is testified by Bishop Hall, nearly a century later (1649), with special reference to Cornwall and Devon.

"It cannot be spoken," he says, "with what fervour and violence of desire that people were wont to sue for this sacred ceremony. What fair-like confluences have we seen of these zealous ambients! . . . Yea, so hath that people been formerly devoted to this religious institution, that the want of it was one of the causes of their insurrection in the daies of King Edward the Sixth; falling out as then by reason of the absence, or willing forbearance, of Miles Coverdale, their elected bishop^s."

Hammond's own faith in the grace of Confirmation is expressed in the following words: "The Bishop shall severally impose his hands upon every such child (a ceremony used for this purpose by Christ Himself), and bless and pray for him, that now that the temptations of sin begin more strongly, in respect of his age, to assault him, he may receive grace and strength against all such temptations and assaults by way of prevention and special assistance, without which, obtained by prayer from God, he will never be able to do it. This is the sum of Confirmation^t."

^r Quoted in the "Christian Remembrancer," July, 1865, p. 68.

^s *Xeipoferia*, or the Apostolique In-

stitution of Imposition of Hands, &c. By a Lover of Peace and Truth. Lon. 1649.

^t Works, Lon. 1684, vol. i. p. 376.

To these English testimonies may be added the expression of faith in the grace of Confirmation in the continental Churches. The Council of Mentz (1549) has the following Canon :—

“ In Confirmation, according to the promise of the Lord, we receive the Holy Spirit (whereby in Baptism we were sealed for the cleansing of sin) with new gifts of grace ; so that by His virtue we may be defended against the temptations of Satan, that by His grace we may be illuminated to the better understanding of the faith, and may gain confidence to confess Christ, and strength against our vices : all of which Christ the Lord clearly promised should be bestowed upon the faithful by the Holy Spirit Whom He was about to send. And it is abundantly testified in the Acts of the Apostles that these gifts were, according to Christ’s promise, bestowed upon them on the day of Pentecost, and by them were transferred to others by the laying on of hands. From whence the Catholic Church has derived her custom of conveying the Holy Spirit to the faithful by the hands of the Bishops.”—*Council of Mentz*, Can. 17.

XVII. Cent.—For the faith of English Churchmen in the seventeenth century we may first refer to a passage from Bishop Cosin, quoted p. 18, in which he compares the grace conveyed in Confirmation to the gifts of the Holy Spirit received by the Apostles on the day of Pentecost, and calls it “that fulness and perfection of the Spirit, which is given by Confirmation”.

Dr. South says, “ I look upon it as a completion of Baptism in such as outlive their childhood ; and for this cause called by the ancients *τελείωσις* . . . it is expressly instituted for the collation of those peculiar assistances and gifts of the Spirit, by the imposition of episcopal hands, which the

^u See Bp. Andrewes, p. 24; Bp. Hall, p. 18.

rubic represents as requisite, to bear him through his Christian course and conflict, with comfort and success."

William Falkner (1674) writes: "The obtaining the strengthening grace of the Spirit was in an especial manner designed by the Apostles' imposition of hands, as is declared by Irenæus^v; and was justly esteemed by St. Austin, that the Holy Ghost was received, where no miraculous gifts are bestowed ^x."

Dr. Comber, in his discourses on the Common Prayer, distinguishes between the "Preparation," i.e. the renewal of baptismal promises, and the "rite itself." "The imposition of hands" and "prayer," which, he says, "shall be effectual to the obtaining of the Spirit for all that have duly prepared themselves, and do sincerely make and renew their vow."

Dr. Nicholls writes: "It has been the constant belief of the Church in all ages, that God's Holy Spirit is in a peculiar manner bestowed upon us, in the partaking this holy rite; not, as heretofore, for the sake of working miracles, but for the supplying us with grace and spiritual assistance ^y."

Hammond, at the same time that he affirms the certainty of the communication of the Holy Ghost in Baptism, does not hesitate to say, that in Confirmation men are imbued with larger streams of grace, and quotes the instance of the Samaritans baptized by Philip, but "afterwards inundated by richer influences of the same Spirit, flowing from the hands of the Apostles."

"Nobis extra omne dubium ponitur Spiritum Domini in Baptismo dari (nec enim aliter verum esse *ex aqua et Spiritu baptizari*) cuius tamen largioribus rivis homines in Confirmatione perfundi et proluvi æque non ambigimus. Sic certe Samaritani a Philippo loti rigabantur, quos tamen postea ejusdem Spiritus uberiora fluenta, ab Apo-

^v *Advers. Haer.*, l. iv. c. 75.
c. 4. sec. 3.

^x *Libertas Ecclesiastica*, lib. ii.
^y Nicholls on the Common Prayer, *in loco*.

stolorum manibus manentia inundabant."—*Hammond de Confirm.*, c. vi. sec. 10. § 6.

XVIII. Cent.—Of Bishop Wilson, our first witness for the eighteenth century, it has been beautifully said, "He was in his day, and has been since, in sacred language, 'a burning and a shining light.' Burning, indeed, and shining like the Baptist in an evil time, he seemed as if a beacon lighted on his small island, to shew what his Lord and Saviour could do in spite of man; how He could at will make for Himself a dwelling-place upon the waves, and a garden in the barren sea, and, when a nation had fallen into His enemies' hands, could preach to it even off its shores, and be nigh at hand, when they fain would leave Him 'not so much as to set His foot on'."^{*}

Of the grace of Confirmation this saintly Bishop speaks with no uncertain sound :—

"THE EFFECT AND BLESSING OF CONFIRMATION.—I. is to convey the inestimable blessing of the Holy Spirit of God by prayer, and the imposition of the hands of God's minister, that He may dwell in you, and keep you from the temptations of the world, the flesh, and the devil. Confirmation is the perfection of Baptism. The Holy Ghost descends invisibly upon such as are rightly prepared to receive such a blessing, as at the first He came visibly upon those that had been baptized. 'Then laid they their hands upon them, and they received the Holy Ghost.'"

He prays for those about to be confirmed, "that they may improve all the means of grace vouchsafed to them in this Church, of which they are *now to be made complete members.*"

Again : "It appears, from Acts viii. 14, that even in the Apostles' times Confirmation was necessary, as well as Baptism, that persons might become complete members of the Church, and partakers of the grace of Christ; and that

* Preface to the Oxford Edition of *Sacra Privata*, 1840.

these graces were conferred by peculiar hands. . . . As the Holy Spirit is present in our Baptism, to seal the remission of sins, and to infuse the seeds of Christian life; so is He present in Confirmation, to shed further influences on those that receive it, for stirring up the gift of God bestowed in baptism, &c.^a"

XIX. Cent.—Wheatly speaks with equal assurance of the reality and value of the grace imparted. "Baptism conveys the Holy Ghost only as the Spirit or principle of life; it is by Confirmation that He becomes to us the Spirit of strength. . . . When we are baptized, we are only listed under the banner of Christ, marked for His soldiers, and sworn to be faithful; and not till Confirmation equipped for the battle, or furnished with arms to withstand the enemy. It is then, also, that we are sealed with the Lord's signature, marked, as it were, for God's sheep, and so secured from being stolen by robbers. . . . The Spirit of God comes which way He pleases; but yet, if we expect His grace or blessing, we must ask for or seek it by those ways and means which He Himself has thought fit to appoint^b."

Thus we have traced through all the ages, from Apostolic times to the threshold of our own days, the witness borne by the saints and doctors of the Church to her unwavering faith in the gracious gifts conferred in Confirmation upon those who rightly receive it. In no age has it been considered a formal ceremony, or a mere renewal of baptismal promises; but a holy rite, a means of grace, if not expressly ordained by Christ, yet by implication through the practice of the Apostles, (who, in the laying on of hands for the gifts of the Holy Ghost, were doubtless carrying out those precepts which He imparted to them during the great

^a *Sacra Privata*, pp. 96—99.

^b Wheatly on the Common Prayer, chap. ix. §§ 5 and 6.

forty days,) to be traced to His teaching Who is the Source of all Truth, as well as the Fountain of Grace and Life.

5. It remains to illustrate this portion of our subject, by selecting from the various Confirmation Services of the Church universal the *practical* expression of her faith, in words of supplication or of blessing.

(a.) The earliest form of Confirmation found in the Western Church, is that of Gelasius I., A.D. 492. Its opening words are, "Then (that is to say after Baptism) by the Bishop is given to them the sevenfold Spirit. He lays his hand upon them to seal them, with these words, 'Almighty God, Father of our Lord Jesus Christ, Who hast regenerated Thy servants by water and the Holy Ghost; and hast given them remission of all their sins. Thou, Lord, send upon them Thy Holy Ghost the Comforter, and give them the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety. Fill them with the spirit of the fear of God, in the Name of the Lord, with Whom Thou livest and reignest God, ever with the Holy Ghost, through all ages of ages. Amen^c.'

Upon this type are formed all the Confirmation Services of the Latin Churches^d.

(b.) In the Sacramentary of Gregory I., A.D. 597, the Order of Confirmation is almost identical with that of Gelasius.

(c.) In the Pontifical of Egbert, Archbishop of York, in the middle of the eighth century, is found, in addition to the prayer for the sevenfold gifts, "Receive the sign of the Holy Cross, the chrism of salvation in Jesus Christ unto life eternal," with several collects, from one of which may be selected the following passage: "Pour out, we beseech

^c Assemani *Codex Liturg.*, lib. iii.
vol. iii.

^d See the original in the Appendix. It is a striking indication of the unity of faith and feeling in regard to the grace of Confirmation, that this ancient prayer

is found in all the Latin Service-books, and is identical in substance with the prayer in our own Order of Confirmation offered by the Bishop on behalf of the candidates, immediately before the imposition of hands.

Thee, O Lord, upon these Thy servants Thy heavenly blessing, to whom by us Thou hast willed to impart Thy glorious, holy sevenfold Spirit, and to bestow upon them abundantly the grace and gifts of the Holy Spirit,—that whosoever are born again of water and the Holy Spirit, may be defended by Thy protection. . . . May He propitiously rest upon them who once rested upon the Apostles gloriously^e.”

The Pontificals and Sacramentaries of the Latin Churches all speak substantially the same language; of which we give one more example, found in the Pontifical of William Bishop of Menda: “I confirm thee in the Name of the Father, &c. . . that thou mayest be filled with the Holy Spirit, and have eternal life. Amen.”

“Confirmo te chrismate salutis, in nomine, &c., ut replearis eodem Spiritu Sancto, et habeas vitam aeternam. Amen.”—*Assemani in loco.*

(d.) The Greek forms contain equally clear expressions of faith in the reality and value of Confirmation gifts. With the application of the chrism (which in the Greek Church appears to have early taken the place of imposition of hands) are used the solemn words, “The seal of the gift of the Holy Ghost:”

σφραγὶς δωρεᾶς πνεύματος ἁγίου.

words for which the preceding prayers have prepared the minds of the worshippers; and immediately follows the inspired expression of thanksgiving for grace received: “As many of you as were baptized into Christ, have put on Christ,” three times repeated; and then, “The Lord is my light, the Lord is the defence of my life.”

So far, we have been dealing with the Service-books of Churches with which Englishmen are commonly more or less familiar—the two great branches of the East and West, the

^e Appendix.

Greek and Latin Churches. If we turn to the Liturgies of Churches less generally known, either because they have passed away in the lapse of ages, or because they are well-nigh hidden from our observation by the larger populations of Mahomedans, or heathen, by which they are surrounded, we find the same clear trust in the gift of heavenly grace, in the ordinance of Confirmation.

(e.) In the Coptic Liturgy, used of old in the Patriarchate of Alexandria, the holy rite was ministered “in the Name of the Father, the Son, and the Holy Ghost,” as “the unction of the pledge of the kingdom of God.”

(f.) In the Æthiopian Church, “The unction of the grace of the Holy Spirit, the pledge of the kingdom of God.”

(g.) In the Chaldean, “Thou art baptized, *and perfected*, in the Name of the Father, and of the Son, and of the Holy Ghost.”

(h.) In the Syrian, or Antiochian Ritual, the words are, “The seal of the true faith, and the complement of the gift of the Holy Spirit.”

(i.) In the Liturgy of Jerusalem, “The seal and impress of the true faith, and the complement of the gift of the Holy Spirit, the unction of the pledge of the kingdom of heaven, of participation in life eternal and immortality, the perfection of the grace of the Spirit, and the shield of faith and righteousness.”

Thus throughout the universal Church, and in every period of its life, we find the same sure trust in the gracious bounty of our heavenly Father, given to His children, through His dear Son, and by the operation of His Holy Spirit, in the sacred ordinance of Confirmation. The forms may differ, the words may vary; but there is the same expectation, the same loving trust in the reality of the grace thereby communicated.

Our own Service-books since the Reformation are equally

express in acknowledging the grace imparted to prepared candidates.

In Edward's First Book (A.D. 1549), it is asserted that the end for which "Confirmation is ministered," is that "they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil."

The prayer for the sevenfold gifts of the Holy Ghost, holds the same place as in our present service, and in those of 1559, 1604, and 1637, but the First Book has, with the sign of the cross, the following prayer: "Sign them, O Lord, and make them to be Thine for ever, by the virtue of Thy holy Cross and Passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen."

All the English reformed Service-books contain the concluding prayer^f, in which the beautiful petition occurs, "Let Thy Fatherly hand^g ever be over them, let Thy Holy Spirit be ever with them."

6. I have endeavoured throughout this chapter to present the question of the grace of Confirmation in a form simply practical. The quotations given, in some instances contain expressions to which objections may be raised; but these objections, even if well-founded, do not affect the force of the evidence given in behalf of a continuous and widespread belief in the reality and efficacy of Confirmation graces; gifts and graces which may be undoubtedly looked for, and thankfully accepted by all Christians, who believe that the laying on of hands by the Apostles, for the gift of the Holy Ghost, is the type and warrant for the rite of

^f "This prayer," says Procter, "was composed in 1549, from the collect which preceded the laying on of hands, in Archbishop Hermann's Order of Confirmation, p. 306."

^g This reference to God's "fatherly hand" is not found (so far as I have been able to discover) in any Latin Service-book, either continental or English, until

it appears in the 1st Book of Edward: but it is interesting to find a similar reference in the Order of Confirmation of the Armenian Church. "Extende invicibilem dextram Tuam, et benedic hunc." The expression is the more remarkable, because in this service there is no rubric for the laying on of hands.

Confirmation, as ministered uninterruptedly from the time when Peter and John went down to Samaria, until now.

But the exposition of the grace communicated in Confirmation cannot be completely developed, without touching upon questions on which different opinions may be held, even by those who believe that the grace of increased spiritual strength is the peculiar gift of Confirmation, as the title implies.

(a.) Confirmation, like Baptism and Ordination, can be only once received ; it has therefore been held to imprint upon the soul a spiritual character or mark which, like holy orders, is indelible. This appears to be implied in the titles which it has borne, certainly since the third century : *Signaculum Dominicum* (St. Cyprian), *Signaculum Spiritale* (St. Ambrose), *Signaculum vitæ æternæ* (St. Leo), *Signum* in the Latin Service-books, *σφραγίς* in the Greek, and corresponding titles in the other Eastern Churches : and these titles seem to be the echo of the words of the Apostle^b, “Who hath sealed us,” which have been quoted before, (pp. 5, 19, 24, 25), and shewn to be found recurring perpetually in the language of the Church^c.

(b.) Again, Confirmation, as we find it in the New Testament, and as practised in our own Church, resembles Ordination, in that it is ministered by the laying on of hands.

Let us see, then, what effects are supposed to follow from the laying on of hands, as narrated in Holy Scripture.

(1.) It is a sign of blessing. Jacob laid his right hand upon Ephraim, and his left hand upon Manasseh, and said, “The Angel which redeemed me from all evil bless the lads^d. ” Our Saviour “took the little children in His arms, laid His hands upon them, and blessed them^e. ”

(2.) To transfer guilt, as in the case of the scape-goat^f.

^b 2 Cor. i. 22.

^c Cf. also Ephes. iv. 30, “Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption,”

and Rev. vii. 3, and ix. 4; p. 19.

^d Gen. xlviij. 13—16.

^e St. Mark x. 18.

^f Levit. xvi. 21.

(3.) To impart healing. In St. Mark (v. 23), we see that it was an expected effect, "I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."

(4) The remaining use of laying on of hands, which is expressly to our purpose, was to convey Spiritual gifts: (a) Gifts in which all Christians might have their part in Confirmation; (β) Special gifts, as ordination for peculiar offices, Moses to Joshua^m, St. Paul to Timothyⁿ, Timothy to the Elders or Presbyters^o, the Apostles to the Deacons^p.

In all these latter instances, those upon whom hands were laid were set apart for a ministry. In their case it was a *special* ministry. The imposition of hands assigned them their position in the Church: but these positions were progressive. Deacons were first laymen, then Deacons, then, if so be, they passed on to the Priesthood; and Bishops were Priests before they became Bishops. If, then, in each of these three latter steps the laying on of hands assigned the place, and conferred the power to fulfil its duties; so also, the first laying on of hands in Confirmation must have had a similar object and corresponding power. It assigns to the confirmed their place and function in the spiritual body and fellowship into which they were admitted by Baptism, the assignment is made, and the grace required is imparted "by the power and authority, immediate or derived, of the one Head, Christ Jesus^q." Thus it is that baptized Christians became members of that royal priesthood of which St. Peter writes, "Ye are a chosen generation, a royal priesthood, an holy nation," chosen in "Him that loved us and washed us from our sins in His own blood," (this by Baptism), and

^m Numbers xxvii. 23.

ⁿ 2 Tim i. 6.

^o 1 Tim iv. 14.

^p Acts vi. 6.

^q See Bishop Cotterill's "Pastoral on Missions," and J. H. Blunt, "Sacraments and Sacramental Ordinances."

^r 1 Pet. ii. 9.

then (by the laying on of hands and the anointing of the Holy Ghost) “made us kings and priests unto God and His Father. To Him be glory for ever and ever. Amen.”

To sum up this chapter, the subject of which is the one vital principle that gives its importance to the whole enquiry.

For what end shall Christian parents bring their children to be confirmed? And how shall the candidates be taught to regard their Confirmation?

The solemn renewal of their baptismal promises “in the presence of God,” and “openly before the Church,” is indeed a very serious and important act; but essentially it is identical with what they have done every time that they have reverently, and as in God’s sight, responded in the words of the Catechism, “Yes verily, and by God’s help so I will.” It is the expression of a resolution, which they may repeat before God, with prayer for His help to keep it throughout the remainder of their lives. Moreover, this public avowal is not essential to the validity of Confirmation. No such question and answer are found in the Confirmation Service of the English Prayer-book since the Reformation, until the revision of 1662^t. In all the earlier Prayer-books the rubric directs first, that every child shall be taught his Catechism before he is brought to the Bishop to be confirmed; secondly, that when so prepared that they “can answer to such questions of the Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in.” But that this was only a *preparation* for Confirmation, and not an integrate portion of the rite, appears most clearly by the

^s Rev. i. 5, 6.

^t The question, “Do ye here,” &c., and the answer, “I do,” are found among the MS additions and alterations made on the margin of the edition of 1661, from which a fair copy of the Book of Common Prayer was made

and subscribed, Dec. 30, 1661, by the Convocations of Canterbury and York, and annexed to the Act of Uniformity, 13 and 14 Car. II., c. 4. A.D. 1662.—See Zincographic Reproduction of the Annotated Book of 1661, in British Museum.

rubric which immediately follows this “apposing,” and which directs that “the Bishop shall then confirm them in this wise.” After which comes the heading,—

“CONFIRMATION.”

The same may be said of the ancient Latin Service-books: the open and public renewal of baptismal promises is not embodied in the Confirmation Service. In the services of the Greek Church there is no place for such renewal, for the Confirmation follows immediately after the Baptism; as was also the case in the early Church, whenever a Bishop was present at the Baptism.

While, therefore, the candidates should be taught to prepare themselves, seriously and reverently, for a true and earnest self-dedication in the solemn renewal of their Baptismal promises; it would be a grievous injury to their profitable reception of Confirmation, if they were not at the same time encouraged to expect from their heavenly Father those abundant graces of His Holy Spirit, which will assuredly be communicated by prayer and the laying on of hands, to all who come with loving faith to receive the heavenly gift.

What are simple persons to look for when they come to be confirmed, except those very gifts which are asked on their behalf? “The Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and the Spirit of God’s holy fear.”

“The gift of the Holy Ghost;” the soul-pervading influence of the Spirit, the inward comfort and guidance of the third person of the Godhead; the subtle influence of God’s Spirit upon the spirit of man made in His image; the warmth of Divine love, kindling the purest affections of man’s heart; the Divine wisdom ennobling the higher

spiritual powers of the reason ; the infusion of larger and purer knowledge ; the practical guidance of the Spirit of counsel, helping man to form true judgments, in cases of apparently conflicting duties ; the inspiration of reverence —these are the inward life and grace of Confirmation.

Herein, to all faithful recipients, are fulfilled the many glorious promises contained in Scripture—our Saviour's own gracious assurance, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth. . . . I will not leave you comfortless, I will come unto you. The Comforter, the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you^a. ” That Spirit whom the Apostle recognised when he referred to Baptism and the gift that followed, “Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God^x;” that Spirit of which he spoke when he affirmed, “Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost^y;” and again, when he said, “He saved us by the washing of water, and renewing of the Holy Ghost;” “the Holy Ghost, Whom God hath given to them that obey Him^a;” which St. Peter affirms was given to the Gentiles, “even as to us^b;” concerning which St. Paul asked the disciples at Ephesus, “Did ye receive the Holy Ghost when ye became believers?” and which he conveyed to them by the laying on of hands^c; that Spirit for the reception of whom Christians are as an holy temple, “builded together for an habitation of God through the Spirit^d;” that Spirit whose fruit is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper-

^a St. John xiv. 16—26. ^x 1 Cor. vi. 11. ^y 1 Thess. 1. 5. ^z Tit. iii. 5, 6.
^a Acts v. 32. ^b Ibid. xv. 8. ^c Ibid. xix. 6. ^d Eph. ii. 22.

ance e." Nothing less than the fulness of Divine grace, wrought by the Holy Ghost in the hearts of the regenerate, will satisfy the faith and the earnest craving of the devout adult candidate; as nothing less will answer to the sure trust expressed on behalf of her children, in her services, by the universal Church.

e Gal. v. 22.

CHAPTER III.

THE RITES OF CONFIRMATION.

SECTION I.—*The Laying on of Hands.*

THAT the laying on of hands, with prayer for the Holy Ghost, was the original form of Confirmation, is indisputable. The Scripture evidence is as clear and free from doubt as words can make it. “When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them that they might receive the Holy Ghost. . . . Then *laid they their hands on them*, and they received the Holy Ghost. And when Simon saw that *through laying on of the Apostles' hands* the Holy Ghost was given, he offered them money, saying, Give me also this power, that *on whomsoever I lay hands*, he may receive the Holy Ghost ^a.

St. Paul's practice is equally unequivocal. First he enquired of the disciples at Ephesus, “Have ye received the Holy Ghost since ye became disciples?” and as soon as he had ministered to them Baptism, which he had supposed them to have already partaken, he “*laid his hands upon them*, and they received the Holy Ghost ^b.”

These are the two absolutely certain Scriptural records of the rite as practised by the Apostles, after whose example the Church of England expressly affirms that Confirmation is ministered by her Bishops.

That in these two examples the use of chrism was neither omitted of necessity, nor accidentally left unrecorded, ap-

^a Acts viii. 14—19.

^b Ibid. xix. 1—6.

pears from the enumeration of the foundations and first principles of Christianity, as laid down in "St. Paul's Catechism" (so termed by Bishop Jeremy Taylor), in the sixth chapter of the Hebrews, in which "the laying on of hands" immediately succeeds the mention of Baptism, without any allusion to the consignation with chrism.

When we pass on to the practice of the post-Apostolic Church, it is true that we find ample evidence for the use of chrism; but whether it formed a part of the Sacrament of Baptism, or whether it was supposed to prepare the newly-baptized for the communication of the Holy Ghost by the imposition of hands, or at what period a distinction was drawn between vertical and frontal unction, the one forming part of the Baptismal rite, the other of Confirmation, are questions of considerable intricacy, on which divergent opinions have been maintained by writers of all ages, and of almost every school of thought.

For "the imposition of hands," on the contrary, the evidence of the early Church is as clear as that of Holy Scripture.

"The flesh is overshadowed by the hand" (writes Tertullian), "that the soul may be illuminated by the Spirit."

"Caro manū impositione adumbratur, ut et anima Spiritu illuminetur."—*Tertul. de Resurr.*, viii.

St. Cyprian argues that, if heretics could minister valid Baptism for the remission of sins, there would be no need to lay the hand upon a convert for his reception of the Holy Ghost.

"Manū imponi ut Spiritum Sanctum consequatur."—*S. Cypri.*, Epist. lxxiii.

A.D. 248.—Firmilian, cotemporary with Cyprian, enumerates the offices performed by Bishops as "Baptizing, laying on of hands, and Ordination."

"Majores natu, qui et baptizandi, et manuum imponendi, et ordinandi possident potestatem."—*Epist. inter Cypri.* 75, and Routh's *Opusc.* (Oxon, 1840), vol. i. p. 236.

The testimony of the Council of Eliberis (A.D. 305) has been already quoted (p. 23). The Council of Arles (A.D. 314) decrees to the same effect, with regard to sick converts, that they should not only be baptized (about which there was no doubt) but that they should also be confirmed by imposition of hands.

"De his qui in infirmitate credere volunt, placuit eis debere manum imponi."—*Can.* 6.

Bingham observes that "this council (Can. 38) excludes such as have not the *lavacrum integrum*, their own Baptism completed by the imposition of hands, from the privilege of giving Baptism to others, which in cases of necessity they allowed to all other laymen."—Book xii. ch. iii. sec. 8.

The Apostolical Constitutions assert that "By the laying on of our hands the Holy Spirit is given to those who believe."

Διὰ τῆς ἐπιθέσεως τῶν ἡμετέρων ἐδίδοτο Πνεῦμα ἄγιον τοῖς πιστεύοντι.
—Lib. ii. p. 865 D.

Cyril of Jerusalem (A.D. 360) refers his catechumens to the gifts of the Spirit conferred upon Joshua by the laying on of Moses' hands, and bids them expect the same gift, adding, "but in what manner I will not say, for the time has not yet come."^c

Jerome's well-known reference to Confirmation occurs in a dispute about the privileges of Bishops. He quotes Acts viii. 14, and records the practice of his own day, that the Bishop hastened "to lay his hand for the invocation of the Holy Spirit upon those who had been baptized in remote places by Presbyters or Deacons."

^c See note, p. 24. It is well-known that the chrism was used in Confirmation at that period in the Greek

Church; but this passage seems to imply that imposition of hands was not omitted.

“Non quidem abnuo hanc esse ecclesiarum consuetudinem ut ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Spiritus Sancti manum impositionis excurrat.”—*Jer. advers. Lucif.*, tom. iv. col. 295.

A.D. c. 400.—St. Augustine speaks distinctly of the laying on of the Bishop's hand in Confirmation as the practice in his day. “Who,” he asks, “expects that those upon whom the hand is laid that they may receive the Holy Ghost, shall speak with tongues?” and asserts that the Holy Spirit is given in the Catholic Church alone, by the imposition of the hand

“Spiritus Sanctus in sola Catholica [Ecclesia] per manus impositionem dari dicitur”—*De Bapt.*, iii. 16.

“Quibus imponitur manus ut accipiat Spiritum Sanctum.”—*In Epis. Iohannis, Tract. vi. 3*, vol. iii. col. 2025, apud *Migne*.

Petilianus, the Donatist bishop, bears equally clear witness to the prevalence of the imposition of hands:—

“Neque enim Spiritus Sanctus in quemquam manus impositione pontificis poterit inseri, nisi aqua puræ conscientiae præcessent generatrix.”—*S. Aug.*, apud *Migne*, vol. ix col. 287.

Optatus (A.D. 370) asserts that the office of the chrism was to prepare the heart for the Holy Spirit, which was to be communicated afterwards by the imposition of hands.

“Chrisma . . . quæ sedem Spiritui Sancto parat, ut invitatus illic, asperitate fugata, libenter inhabitare dignetur, qui per impositionem manuum mox dabatur.”—*Optat.*, lib. vii.

The testimony of Theodoret (A.D. 420) is specially valuable, as coming from a Greek Father, and illustrating the practice of the Eastern Church in his day. “Those who believe . . . proceed to divine Baptism, and by the priestly hand receive the grace of the Spirit.”

Οἱ γὰρ πεπιστευκότες . . . προσίστησι τῷ θελφῷ βαπτίσματι, καὶ διὰ τῆς ἱερατικῆς χειρὸς ὑποδέχονται τὴν χάριν τοῦ πνεύματος.—*On Heb.* vi. 2. tom. iii. p. 418.

That διὰ τῆς ἱερατικῆς χειρὸς is equivalent to “the laying on of the priestly hands,” and does not refer to the consignation of chrism, appears from the fact that the writer is commenting upon the “laying on of hands.”

Of Cuthbert (A.D. 570) it is related by his anonymous biographer, that he “ministered the grace of the Holy Spirit to the recently-baptized by the laying on of his hand.”

“Spūitus Sancti nuper regeneratis per manūs impositionem ministaret”—*Vita Cuthb. in acta Sanctorum*, tom. iii. p. 122, E.

Isidore, a Spanish Bishop (A.D. 600), in his book *De Officiis*, heads one chapter, “Of the laying on of the hand, or Confirmation,” and then proceeds: “Since, after Baptism, the Holy Ghost is given by the Bishop with the laying on of his hand, we bear in mind that this was the practice of the Apostles,” and then quotes Acts xix. 1—7, and viii. 14, &c. ^d

The second Spanish Council (A.D. 657) mentions “imposition of hands” as one of the rites reserved to Bishops. Enumerating the things forbidden to Priests, it rules,—

“Nec impositiones manūs fidelibus baptizandis.”—*Longo. Sum. Conc.*, p. 312

Bede (A.D. 720) says that “if Philip, who evangelized the Samaritans, had been an Apostle, he would have laid his hand upon them that they might receive the Holy Spirit,” adding, “for this appertains to Bishops only.”

“Si apostolus esset, itaque manum imponeire potuisset, ut acciperent Spiritum Sanctum, hoc enim solis Pontificibus debetur.”—*Beda in Acto.*, viii.

Theodulphus, Bishop of Orleans (A.D. 793), makes a similar observation, that “it is not lawful for Priests to convey the Holy Spirit by imposition of the hand. This ancient custom is handed down to the Church from the Apostles, Acts viii.”

^d *De Officiis*, lib. ii. c. 26.

"Presbyteris . . . Spiritum Sanctum per manus impositionem tradere non licet. Antiquus iste mos ab Apostolis ecclesiae est traditus." —Lib. iii. de *Ordine Baptismi*, c. 27.

Amalarius Fortunatus, Bishop of Treves (A.D. 810), quotes Bede to the same effect^e.

Walafrid Strabo (A.D. 849) affirms that "in the earliest times, Confirmation was conferred by the laying on of hands^f."

"Primis temporibus impositione manuum Confirmationem conferri solere, quod in Samaria, &c., (Acts viii.)"—*De rebus Eccl.*, c. 26.

A.D. 850.—Bertram, writing about the same time, and making a similar reference to Apostolic practice, adds, "which form is still preserved in the Church^g."

The testimony of Rhabanus Maurus (A.D. 814) is at first sight open to question. Writing *de institutione clericorum*, after enforcing the necessity of the immediate application of the chrism to the baptized person, that participating in the Holy Spirit, he may not be alien from Christ, he proceeds, "Lastly, by imposition of the hand by the Bishop, the Paraclete, the Holy Ghost is conveyed to him, that he may be strengthened by the Holy Ghost, to preach to others that same gift which he obtained in Baptism, endowed with the grace of eternal life."

"Novissime autem à summo sacerdote per impositionem manus, Paracletus traditur illi, Spiritus Sanctus, ut roboetur per Spiritum Sanctum ad prædicandum aliis idem donum, quod ipse in baptimate consecutus est, per gratiam vitæ donatus æternæ."—*De institut. Clericorum*, lib. i. c. xxviii.

That the imposition of the hand of the Bishop does not here refer to Ordination, is shewn by the opening sentence of the next chapter, which states that "having now treated of the two Sacraments, i.e. Baptism and Chrism,

^e Liber i. de *Officiis*, c. 27.

^f See Acts viii.

^g See note p. 26, as also for the evidence of Haymo, p. 27.

it remains to speak of the two remaining Sacraments, i.e. the Body and Blood of Christ." The term Sacrament was in those days used more widely and loosely than now; and as Rhabanus speaks of two Sacraments in the Holy Eucharist, so he calls Baptism one Sacrament, and Confirmation another.

But all doubt as to his evidence is removed by a passage already quoted, (p. 27). "Ille (i. e. the newly-baptized) manūs impositione Pontificis, habitandum efficitur Spiritūs Sancti."

Atto, Bishop of Vercellæ (A.D. 924), speaks of the hand laid on, "by which the Holy Spirit is believed to be received," as the custom in his age.

"Impositionis manum, per quam Spiritus Sanctus quod post Baptismum ad Confirmationem unitatis in Ecclesia Christi à pontificibus fieri solet."—Apud *Migne*, tom. 134, col. 758.

Johannes Abricenses (A.D. 1079) says, "let him who receives the Holy Spirit by the laying on of the Bishop's hand celebrate His coming for seven days."

"Septem diebus celebret quisque adventum Spiritūs Sancti, qui eum accepit per impositionem manūs episcopi."—*Exposit. div. Officij*, apud *Migne*, tom. 147, col. 207.

Gratian (A.D. 1150) defines Confirmation as "the Sacrament of the imposition of the hand;" and in another division of his *Decreta* asserts that "all the faithful ought after Baptism to receive the Holy Spirit by the laying on of the Bishop's hand."

"Manūs quoque impositionis Sacramentum magna veneratione tenendum est." And again, "Omnes fideles per manūs impositionem episcoporum Spiritum Sanctum post Baptismum accipere debent."—*Grat. Decret.*, 3 Pars Dist. 5, c. 1, and c. 2.

Pope Innocent III. (A.D. 1198), referring to the giving

of the Spirit by the laying on of the Apostles' hands,—adds, that the Bishops are their Vicars^b.

XVI. Cent.—Sirmond (born 1559), Rector of the Parisian Jesuit College, speaks of the laying on of hands as that by which alone the Holy Ghost was conveyed by the Apostles: he asserts that the imposition of hands was ministered by Bishops only, and was never delegated to the priesthood, as chrismation was, sometimes, even in the Latin Churches. He peremptorily denies that imposition of hands is given in the act of chrismation, the office of which, he says, is to prepare a seat for the Holy Spirit, Who is to be given afterwards by the laying on of hands.

“ . . . cum impositione manuum, quâ unâ traditum ab apostolis Spiritum Sanctum divinæ litteræ narrant.”—*Antirrheticus*, II. c. iv.

“ Nemo tibi alios dicit manum imposuisse, quam Episcopos: nemo Episcopos aliud presbyteris concessisse quâm Chrismationem.” He adds, (referring to the letter of Gregory I. to the Sardinian Presbyters), “ Frontis enim unctionem indulsisse legitur, non manuum impositionem concessisse.”—*Antirrheticus*, II. c. viii. p. 74.

Chrismation, he says, was so united with the laying on of hands “ ut ab ea tamen distingueretur, eamque anteiret, sedem (ut Optatus loquitur) Spiritui Sancto parans, Qui per impositione manuum mox dabatur.”—*Antirrheticus*, II. c. iv.

The passage referred to in Optatus runs, “ Chrisma . . . quod sedem Spiritui Sancto parat, ut invitatus illic, asperitate fugata, libenter inhabitare dignetur.”—*Opt.*, lib. vii.

The Council of Mentz (A.D. 1549) affirms that the Catholic Church derives her rule of conveying the Holy Ghost by the laying on of hands, from the example of the Apostles.

“ Unde Ecclesia Catholica Spiritum Sanctum per manus episcoporum fidelibus tradendi normam accepit.”—Can. xvii. *Bail. Sum. Can.*, tom. ii. p. 499.

XVII. Cent.—Another Council, held in the same city,

^b For the testimony of the English synods, see p. 6a.

120 years later, requires that the people be diligently instructed that Confirmation was performed from the beginning with the imposition of hands only, but that soon afterwards, close upon the Apostolic times, and from their tradition, it began to be conferred with the addition of the unction of chrism.

“Diligenter populum instruant, cur hoc Sacramentum ab initio sola manuum impositione exhibitum, mox sub ipsis temporibus Apostolorum, et ex eorundem traditione, adhibita chrismatis unctione coepit conferri.”—*Baul.*, tom. ii. p. 499.

Saintebeuve affirms positively that the laying on of hands is essential, that, on the other hand, the unction of chrism is probably not essential, to the validity of Confirmation.

“Impositio manuum est materia essentialis sacramenti Confirmationis.”—Disp. iii. art. i. p. 225.

“Probabilius est quod unctione non sit materia essentialis.”—Art. ii. p. 244.

The Abbé Migne testifies that it was a prevalent opinion, that imposition of hands was the essential visible sign in Confirmation; adding his own conclusion, “In fact, no other Sacramental matter is named in the Acts of the Apostles.”

“La matière de la Confirmation est selon plusieurs théologiens, l'imposition des mains, qui est le signe visible. En effet il ne s'agit point d'autre matière sacramentale de la confirmation, dans les Actes des Apôtres.”—*Encyclop. Theolog. de l'Abbé Migne*, tom. 8, col. 425.

XVIII. Cent.—It seems needless to bring nearer to our own time the historical testimony to the continuity of the imposition of hands, as the recognised outward rite of Confirmation.

It remains, however, to adduce the testimony to the continued use of the laying on of hands in Confirmation afforded by the Service-books of the several branches of the Church universal.

TESTIMONY OF THE WESTERN SERVICE-BOOKS.

A.D. 496.—In the Gelasian Sacramentary, the earliest form of Confirmation in the Latin Church, we find the words, “*Imposuit eis manum!*”

A.D. 590.—Of the Gregorian Sacramentary Assemani observes, “That chrismation and imposition of hands are absent,” but in the *Liber Sacramentorum D. Gregorii, ex Missali MS. S. Eligii* (A.D. 640), as edited by Menard, we read, “*Levata manu sua super capita omnium, dicit, ‘Omnipotens sempiterne Deus,’ &c.*

In the Salzbourg Pontifical we find, “*Pontifex, imposita manu super capita omnium dat orationem.*”

The Pontifical of Apamea has, “*Elevat manum, et imponit super capita singulorum;*” and in the Ritual of the Cardinal of St. Severina, Rome, are found nearly the same words, “*Elevat manum, et imponit super capita singulorum.*”

In the Pontifical of William of Mend, also in use at Chalons-sur-Marne, we find the words, “*Elevatis et super confirmandos extensis manibus, dicit orationem.*” This form approaches very nearly to the present Roman Use, the first example of which is found in the Pontifical of Clement VIII. (A.D. 1600), confirmed by Urban VIII. (A.D. 1623), “*Extensis versus confirmandos manibus, dicit, ‘omnipotens,’ &c.*

In the Gallican Ritual of Rouen, A.D. 1739, the same rubric is found; but the great majority of the Gallic Service-books have no rubric directing either the “laying on of hands,” or the “extension of the hands of the Bishop” towards the confirmands. But it has been observed by Chardon^j, that the absence of a rubric is no proof of the absence of a rite. In several of the ancient Rituals there

ⁱ *Codex Liturgic. Assemani, tom. iii. Ordo;*
^j “*Histoire des Sacrem.,*” 1750.

is no mention of the imposition of hands, although there is abundance of evidence that the rite was in force at the time.

THE PRACTICE OF THE ENGLISH CHURCH.

But the question touches us more closely when we come to the practice of the English Church before the Reformation.

The earliest Pontifical of the English Church known to be in existence is that of Egbert, Archbishop of York, in the Saxon tongue (interlined with a Latin translation). It contains no rubrical directions.

The latest, published four years before the death of Henry VIII., at Rouen, 1543, according to the Sarum Use, contains a rubric directing the application of the chrism, but no direction for the imposition of hands; and, so far as I have had access to them, none of the Pontificals, or Manuals of the English Church, until the appearance of Edward's First Prayer-book, contains any rubrical directions either for the laying on of the Bishop's hand, or for the later Roman custom of extension of the hands towards the candidates.

But does it follow that there was no such custom? It would be a perilous deduction. Negative evidence is confessedly inconclusive. Take the case of our own invariable practice in the ascription of glory before the Gospel. Let the future historian, guided by documentary evidence alone, decide that the annunciation of the Gospel was received in silence in the English Church, his conclusion would be absolutely false. Weighing carefully the indirect and collateral evidence, though centuries hence it might be somewhat doubtful, he would reach the truth.

What, then, is the indirect and collateral evidence for the laying on of hands in the English Church?

1. In the first place, we have in the neighbouring Gallic

Churches the absence of rubrics to that effect in the greater number of Manuals, annulled by the presence of a rubric for the laying on of hands in others.

2. Turning to the evidence afforded by ecclesiastical writers, we find in the Life of Cuthbert (*c. A.D. 550*), by an anonymous author, the following account of the good Bishop's practice : “The mountain people being assembled, *laying his hand upon the head of each*, anointing them with consecrated unction, which he had blessed, preaching the word of God, he remained with them two days.”

“Congregato populo de montanis, manum ponens super capita singulorum, liniens unctione consecratâ, quam benedixerat, verbum Dei prædicens, manserat ibi duos dies.”—*Acta Sanctorum*, tom. iii. f. 122, E.

A.D. 731.—Bede, in his Life of Cuthbert, records the fact in corresponding language, without qualification ; stating that, after preaching for two days to the rustic multitude, “upon whom his hand was to be laid, he ministered to the newly-regenerate the grace of the Holy Spirit, by the laying on of his hand.”

“Quibus manus erat imponenda . . . dum confluentibus ad se turbis vir Dei verbum biduo predicaret, ac Spiritûs Sancti gratiam nuper regeneratis in Christo per manus impositione ministraret.”—*Vita Cuth.*, c. xxxii., *Acta Sm.*, tom. iii. 181, B.; cf. chap. xxix. f. 251.

Thus the practice of the English Bishop of the sixth century is confirmed by the ecclesiastical historian of the eighth.

3. Four centuries later we find corroborative testimony in the Constitutions of the Diocesan Synods.

Under Richard Poore, Bishop of Sarum A.D. 1217, we read, “There are seven Sacraments . . . the second is the laying on of hands, which is performed by the Bishop, and is called Confirmation ;” and under Richard, Bishop of Durham A.D. 1220, the same words are used.

"Sunt septem Sacra menta . . . secundum est Impositio manuum, quæ Confirmatio dicitur."—*Spelman*, vol. ii. p. 140.

4. Once more Wiclif, (A.D. 1324—1384), while denying the communication of grace in Confirmation, speaks of the practice of his day in terms which take for granted that the imposition of hands existed. "They ought to lay their hands upon the confirmed *that they might receive the Holy Ghost*. But this reception of the Holy Ghost is not declared by sensible signs, nor by reason; how, then, is the conclusion drawn from the text, that the Bishops give this Sacrament to the boys they confirm? And as for the oil with which they anoint the boys, and the linen garment which is wrapped around their heads, it seems that this vain rite is not founded on Scripture."

"Non videtur mihi fundatio sufficiens ex fide Scripturæ . . . si igitur præcise ex textu isto convenitur Confirmationem esse appro priandum episcopis, oportet quod ipsi imponant super Confirmatos suas munus ut Spiritum Sanctum accipient. Sed ista Spiritus Sancti acceptio nec docetur in signo sensibili, nec etiam ratione, quomodo eigo ex textu concluditur, quod episcopi dant hoc Sacramentum pueris quos confirmant? Et quantum ad oleum quo unguent pueros, et peplum lineum quod complexum est capiti, videtur quod sit ritus levis infundabilis ex Scriptura"—*Trologos*, lib. iv. c. xiv.

5. The final seal to this testimony is given by the words of the "Necessary Doctrine and Erudition for any Chrysten men," &c., London, 1545. "The holy fathers of the Primitive Church, takyng occasion and founding themselues upon the said acts and deedes of the Apostles . . . did use and observe (*as it hath been hitherto by succession of ages continued*) that all christen people shoulde after their baptisme, be presented to their bishops, to the intent that by their praiers and *imposition of their handes upon them, and consigning them with the holy chrisme*, they shoulde be confirmed."

Two points are here to be especially noted. First, that

the laying on of hands is asserted to have been continuous ; secondly, that imposition of hands, and the consignation with chrism, are recorded as distinct and consecutive actions.

It should be observed that the evidence produced in sections 2, 3, and 4, though *indirect*, as compared with rubrics contained in the Confirmation Service itself, is yet of a positive character, whereas the absence of a rubric is only negative. But as we pass on to the turbulent period of the Reformation, the negative evidence afforded by controversialists in favour of the continuous use of imposition of hands assumes a form which, in the absence of any positive evidence to the contrary, has a strong corroborative force.

6. In the First Book of Edward, 1549, is found this rubric : “Then the Bishop shall crosse them in the forehead, and lay his hand upon theyre heads.”

In the Second Book, 1559, (as in our present Prayer-book), the words are, “Then shall the Bishop lay his hand upon every child severally.”

The rubric was a new feature in the service ; but was the act that it enjoins an innovation ? If it were, it seems impossible that so marked a change should have been introduced silently. Yet the most careful search has failed to discover a word of controversy upon the subject. We have seen (p. 31, note) that some of the writers of those days were ready enough to taunt their adversaries with the use of “popish oil” and “grease-pots.” Would they not have taunted them at the same time with their disuse of the laying on of hands, if it had been indeed disused ? The occasion was before them. Calfhill speaks, only a few pages further on, of the Apostolic laying on of hands, and contrasts it with the practice of the English Church before the Reformation ; but the contrast does not touch

the mode in which, but the persons to whom, the rite was ministered. His words are, “The Apostles laid hands, but only on some, which had the gift of the Holy Ghost withal ; they (the English Bishops) without respect or difference of persons confirm everybody.” It seems to be inconceivable that so bitter a controversialist should have missed the opportunity here afforded him, to contrast their mode of ministration, as well as the persons to whom they ministered, with the practice of the Apostles.

The same writer again remarks :—“If they (the Romanists) will ground upon Christ His doing their Confirmation, how dare they presume to do more than Christ did ? Whence have they their oil ?” This clearly implies that the chrismation was used in addition to, not as a substitute for, the imposition of hands.

To sum up the evidence for the continuous practice of the laying on of hands in the English Church.

The one presumption against it, is the absence of any rubric to that effect in the extant mediæval Service-books.

In its favour are—the practice of Cuthbert, recorded by his anonymous biographer, and corroborated by Bede without comment ; the title given to Confirmation by the Constitutions of English Synods ; the recognition of the ceremony by Wiclif, at the same time that he denied its efficacy ; the clear public recognition, immediately before the Reformation, of the imposition of hands, as distinct from, and preceding, the application of chrism ; and lastly, the silence of Protestant controversialists on the subject.

These, combined, afford a presumption in favour of the continuity of the rite in the English Church, which nothing but strong positive evidence to the contrary could overthrow. No such positive evidence exists^k.

^k John Edie, D.D., an American Presbyterian, under the head of “Confirmation” writes, “The Church of England

contented herself with *preserving* the imposition of hands.”—Eccles. Cyclopaed., *sub voce*.

TESTIMONY OF THE EASTERN SERVICE-BOOKS.

Turning to the symbolical books of the Eastern Churches :—

1. In the Confirmation Services of the orthodox Greek Church, we find no rubric directing the imposition of hands ; nor is there ground to suppose that there is in fact an imposition of hands, distinct from the application of the unction.

2. The same omission is observed in the Service-books of the Patriarchates of Antioch, and

3. Jerusalem.

The probable reason for the omission was, that in these Churches Confirmation was ministered by Priests, with unction or chrism previously consecrated by the Bishops.

4. In the Alexandrian Church, on the other hand, the laying on of hands follows the unction, although the rite is ministered by a Priest. “ Postea impone manum tuum super eum ;” and a second imposition of hands is directed immediately before the candidate’s participation of the Holy Communion ; “ Give him the Communion of the Sacrament, and laying thy hand upon him,” say, “ Blessed art Thou, Almighty God, Father of our Lord God and Saviour Jesus Christ, . . . we beseech and implore Thee, Lover of men, that Thou wouldest fit him for the participation of the holy Body and adorable Blood of Thy Christ ! ”

5. In the Æthiopian Church there is an imposition of hands *before* Baptism, and two impositions of hands afterwards.

With the preceding imposition the following prayer is offered :—

“ Protect, O Lord, and be with these Thy servants, who serve Thee and cleave to Thy Holy Name. Help them in every good work. Stir up their hearts against every evil work

¹ Assemani, lib. iii. cap. III. p. 82.

that is done upon earth. Quicken them to think those things that tend to life, and to remember all Thy works, O Lord, through Thine only Son, that to Thee and Thy Holy Spirit be rendered glory for ever and ever. Amen."

"Famulos tuos, qui inserviunt, et adhærent nomini Tuo Sancto, et inclinant capita sua ante Te, protege O Domine, et cum eis sis. Adjuva eos in omne opus bonum. Excita corda eorum ab omne opere malo, quod in terra fit. Fac eos vivos, ut scilicet cogitent omnia quæ sunt ad vitam, et recordentur omnium operum Tuorum O Domine, per unicum Filium Tuum, ut Tibi et Ipsi Sancto Spiritui sit gloria in sæcula sæculorum. Amen."—Apud *Bigne*, tom. 27. f. 6409.

The laying on of hands in Confirmation is preceded by this rubric,—“*The prayers which the Priest says, when he lays his hands upon those who are to be confirmed;*” and after the application of the chrism, with the appropriate prayers, “*Lay thine hand upon him and say, ‘Thou art blessed with the heavenly blessing, and with the blessing of Angels. May Jesus Christ bless thee in His Name’.*”

6. The Armenian Service has this remarkable feature,—that, although there is no rubric directing the imposition of hands, the following petition is found: “Extend Thy invisible right hand and bless him:” words which, if they do not clearly imply that the hand of the Priest is at the same time laid upon the head of the confirmand, yet seem to linger as an echo of the earlier practice of the Church.

7. In the order of the Syrian Church, the imposition of hands precedes the unction, “*Sacerdos repetit hanc manūs impositionem, imponens manum suam unicuique eorum*.”

Passing on to the practice of the ‘Reformed’ Communions of Europe, we find that the German Lutherans have retained the imposition of hands.

^m Assemani, Cod. Lit., Lib. III. c. iii.
p. 82.

ⁿ It seems doubtful whether these words imply a previous imposition of

hands in the Chaldean Service, no rubric to that effect being found; or whether it means that the action should be repeated over each candidate separately.

The Norwegian Church has, "The Priest gives the laying on of hands."

In the Services of the United Brethren (Moravian), the candidates kneel down, and "the Minister imparts to each the blessing of Confirmation, with imposition of hands."

The Irvingite "Catholic and Apostolic Church" has an "order for the laying on of Apostles' hands," the "Angel" presents the candidates to the "Apostle," who, extending his hands over them, says, "The Holy Ghost come upon you, and the power of the Highest overshadow you."

He then offers the prayer for the seven-fold gifts.

Then he shall lay his hands on each, saying to him,

"Receive the Holy Ghost, in the Name of the Father, and of the Son, and of the Holy Ghost. God the Father Almighty confirm and perfect thee [here he shall sign him on the forehead with the chrism] with the seal and signet of the Lord; and anoint thee with the oil of salvation, unto eternal life."

Then follows the administration of the Holy Communion.

TO SUM UP THE EVIDENCE FOR THE LAVING ON OF HANDS.

i. The one outward sign in Confirmation, as set before us in the New Testament, is the laying on of hands. St Peter and St. John laid their hands upon the newly-baptized Samarian converts, and they received the Holy Ghost. St. Paul first baptized the disciples at Ephesus, and when he had laid his hands upon them, the Holy Ghost came on them.

The same Apostle (if indeed St. Paul is the author of the Epistle to the Hebrews) reckons the laying on of hands as one of the foundations, and first principles of the Christian Catechism.

The practice of our Church is strictly, as stated in the Confirmation Service, "after their example."

2. Passing on to the post-Apostolic Church, we find the laying on of hands mentioned by Tertullian, St. Cyprian, and Firmilian (p. 50), the Council of Eliberis, the Apostolical Constitutions, Cyril of Jerusalem, and St. Jerome (p. 51), St. Augustine, Optatus, and Theodoret (p. 52), Cuthbert, Isidore, Bede, and Theodulphus (p. 53), Amalarius, Walafrid Strabo, Bertram, and Rhabanus Maurus (p. 54), Atto, Bishop of Vercellæ, Johannes Abricenses, and Gratian (p. 55), Pope Innocent (p. 56). These testimonies extend from the second to the thirteenth century.

The later series commences in the sixteenth century, with Sirmond, Rector of the Parisian Jesuit College (p. 56), the Council of Mentz (ib.), a second Council in the same city (ib.), St. Beuve, and the Abbé Migne (p. 57).

Then follows the testimony of the Service-books: The Gelasian Sacramentary, the Gregorian Sacramentary, edited by St. Eligius (p. 58), the Salzbourg Pontifical, (ib.), the Pontifical of the Church of Apamea (ib.), the Ritual of the Cardinal of St. Severina (ib.), the Pontifical of William of Mend (ib.), the Pontifical of Clement VIII. and Urban, and the Gallican Rituale of Rouen (ib.). These extend from the fifth to the seventeenth centuries.

It should be observed also that the testimony of the authors illustrates the practice of the Church in Africa, Spain, Jerusalem, Gaul, England, and Germany.

3. The absence of rubrics for the laying on of hands in the early English Church, leads to a special review of the testimony afforded *ab extra*: in which we find the practice of St. Cuthbert (p. 60) corroborated by Bede (ib.), the testimony of the provincial Councils of Sarum and Durham (ib.), the admission of Wiclf (p. 61), the witness of the "Necessary Doctrine" (ib.), and the intro-

duction, without comment or criticism, of a rubric for the laying on of hands into the Reformed Prayer-book.

4. The rubrics of the Eastern Churches testify to the laying on of hands as the practice of the Alexandrian, Coptic, and Æthiopian Churches; also of the Syrian, (pp. 64, 65).

5. The absence of the laying on of hands from the Armenian Service is counterbalanced by a phrase which implies either the act without the rubric, or the remembrance of an earlier practice.

6. Lastly, from the modern Greek and its daughter, the Russian Church, the absence of the imposition of hands is probably accounted for by the delegation of the ministry of Confirmation to the Priesthood, a defect supposed to be supplied by the consecration of the unction by the Bishop.

SECTION II.—*Chrism, and the Sign of the Cross.*

FOR the use of chrism, or unction, in Confirmation there is no direct Scripture testimony. The Samarian converts were confirmed by the laying on of hands, so were the twelve disciples at Ephesus. In neither case is there any mention of chrism. So, likewise, in the summary of Christian Doctrine in the Epistle to the Hebrews (vi. 2) the laying on of hands is found, but not the unction. Accordingly Durandus, in his “Rationale of Divine Offices,” asserts that “St. Clement, the second (Bishop of Rome) after Peter, added the unction of oil.”

“B. Clemens, secundus à Petro ex ipsius doctrinâ unctionem olei addidit. Postea Leo Papa, Damasus et Ambrosius exorcismos, benedictiones, et cæteras solemnitates adjecerunt.”—lib. vi. c. 82, p. 31. And again, “De oleo infirmorum autoritatem accepimus ab Apostolis. De oleo catechumenorum ab Apostolicis viris.”—Lib. i. c. 8. n. 4.

Maldonatus, while he holds that chrism was used by the Apostles, confesses that there is no Scriptural record to be found.

"Non aliam usitatajam fuisse legimus quam externam impositionem manuum."—*Tract de Sacram*, p. 77.

Saintebeuve asserts that Scripture does not contain a word to prove the chrism essential.

"Probatur quod unctione non sit materia *essentialis*, quia nihil nos cogit istud admittere, non Scriptura; apud quam ne verbum quidem illius."—*Disput*, p. 244

Sirmond asserts that "by imposition of hands alone the Holy Ghost was conveyed by the Apostles".

On the other hand, many have maintained that the uses of chrism originated with the Apostles. The principal passages on which this opinion is based, are—

2 Cor 1 21, 22. "Now He which establisheth us with you, and anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts," and St. John ii. 20, "Ye have an unction from the Holy One."

The former text is quoted by St. Ambrose in reference to Confirmation^p, and it is worthy of observation, that the principal words of the passage are found imbedded in the services of the Church, both in the East and in the West. In the Greek Euchology we find *βεβαιωσις*, *χρίσμα*, *σφραγίς*. The Alexandrian and Coptic and AEthiopian Services speak of the *unction* of the *pledge* (*ἀρραβών*) of the Kingdom of God, and "the unction of the grace of the Holy Spirit." The Armenian has, "the sweet oil (*χρίσμα*) poured out in the Name of Jesus Christ, the seal (*σφραγίς*) of celestial gifts." The Churches of Antioch and Jerusalem have, "The holy chrism, the seal of the true faith, the complement of the gift of the Holy Ghost."

^o See note, p. 36.

^p See note, p. 25.

In the Latin Service-books we find "Confirmation" ($\beta\epsilon\beta\alpha\omega\sigma\iota s$) ; in the Gelasian, "*signum Christi*;" in others, "*signum crucis et chrisma salutis*," "*chrisma sanctificationis*," "*sigillum fidei, in consignatione fidei*," "*signum sanctæ crucis Christi, chrismate salutis*."

The earliest mention of *σφραγίδα*, or seal, the term usually applied to the consignation of chrism, is found in the second Epistle of St Clement:—

"Of those who have not kept their seal, he says, 'Their worm dieth not, and the fire is not quenched.'"

τῶν μὴ τηρησάντων, φῆσιν, σφραγίδα, “ δ σκωληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται ”—Cap vii

And again in the next chapter,—

"Keep the flesh clean, and the soul unspotted, that we may receive eternal life."

τηρήσατε τὴν σάρκα ἄγνην καὶ τὴν σφραγίδα ἀσπιλον, οὐα τὴν αἰώνιον ἔωὴν ἀπολέλθωμεν.—Cap. viii.

But Jacobson refers the expression to Baptism, quoting the passage in the sixth chapter:—

"If we keep not our Baptism pure and unspotted, with what confidence shall we enter into the Kingdom of God?"

ἡμεῖς ἔαν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνῦν, καὶ ἀμίαντον, ποιὰ πεποι-
θήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεού;—Cap. 6.

And Hermas,—

"That seal is the water into which men descend subject to death, but ascend sealed to life."—Pastor III. ix. 16.

The first clear evidence for the early use of chrism is found in Tertullian:—

"The flesh is washed, that the soul may be cleansed ; the flesh is anointed, that the soul may be consecrated ; the flesh is sealed, that the soul may be defended ; the flesh is overshadowed with the imposition of the hand, that the soul also may be illuminated by the Spirit."

"Caro abluitur, ut anima emaculetur. Caro ungitur, ut anima consecretur. Caro signatur, ut et anima muniatur. Caro manus impositione adumbratur, ut et anima Spiritu illuminetur."—*Tertullian de Resur.*, viii.

And again,—

"Coming forth from the bath we are anointed with the consecrated unction . . . then the hand is laid upon us for benediction, calling down and inviting the Holy Spirit."

"Egressi de lavacro perungimur benedicta unctione. . . . Dehinc manus imponitur per benedictionem advocans et invitans Spiritum Sanctum."—*Tertullian de Bapt.*, c. 7, 8.

It would be impossible to find a clearer testimony to the early use of chrism in the Church ; but whether it formed part of the Baptismal Service, or of Confirmation, does not appear. The one point to be carefully observed is, that the communication of the graces of the Holy Spirit is in both passages attributed to the laying on of hands. In the latter, "the hand is laid on by way of benediction, calling down and inviting the Holy Spirit ;" in the former, "the flesh is overshadowed by the hand, that it may be illuminated by the Holy Spirit ;" both shewing that the preceding unction was not supposed to have conveyed the Holy Spirit.

Whether the early use of chrism formed part of the Baptismal Service, or whether it was an integral portion of Confirmation, is a question of great consequence in the enquiry whether it was in either case used by the Apostles.

In the later ages there were two unctions, as there are at the present day in the Western Church ; one, "vertice," on the head, the other, "fronte," on the forehead ; and, in some of the Eastern Churches, the chrismation is repeated several times. But in the earlier Office-books of the Western Church, supported by the testimony of contemporary, and the admission of later writers, there was but one unction.

Of these two unctions, as now applied, the former is included in the Baptismal Service, and is ministered by priests ; the latter is an integral part of Confirmation, and is, in the West, restricted to Bishops.

Sirmond describes the manner in which this change came to pass. First he asserts that the Apostles conveyed the Holy Spirit by the imposition of hands alone. Then, when the use of chrism began, it immediately succeeded Baptism, and as immediately preceded the laying on of the Bishop's hand, "preparing," as Optatus speaks, "a seat for the Holy Spirit, which was afterwards given by the imposition of hands," the Bishop alone discharging either office. At a later period, the unction and the laying on of hands were dissociated by a considerable interval, so that the chrism, along with Baptism, was enacted separately, and afterwards the hand of the confirming Bishop was imposed. "At length," he writes, "the Churches gradually returned again almost to the ancient custom, with, however, this difference, that a double chrismation coming into use (whereas formerly there was but one), the unction of the forehead, which is the proper consignation, was assigned to Confirmation, and the other, on the head, was left to be observed among the rites of Baptism."

"Reperiemus ex quo chrismari ab Ecclesia neophyti cœperunt, cum impositione manuum, quā unā traditum ab Apostolis Spiritum Sanctum divinæ litteræ narrant. ita conjungi solitam chrismissionem, ut ab ea tamen distingueretur, eamque anteiret *sedem*, ut Optatus loquitur, *Spiritus Sancto parans*⁹. Qui per impositionem manuum mox dabatur, utrumque munus illis sæculis obeunte solo Episcopo Post hæc sensim inolevisse ut duo ista plerumque, non re ipsa tantum, ut antea, sed temporis intervallo sejungerentur ita ut chrismatis unctione seorsim unā cum Baptismo perageretur, et manum postea confirmans Episcopus imponeat. Tandem ad pristinum ferè morem Ecclesiæ redisse, et utrumque iterum copulasse hoc tamen discrimine, quod

⁹ See the words of Optatus, quoted p 52.

recepta duplice chrismatione, cum unica olim esset, frontis unctionem, quae vera et propria est consignatio, confirmationi adhaerere placuit, alteram verticis in Baptismi ritibus observandum reliqui.”—*Antirrhetus*, II. c. iv.

We have, therefore, the opinion of some Roman theologians that the use of the chrism is not essential to the validity of Confirmation: of others, who believe it to have been originally attached to Baptism; of some, again, who assert that it was introduced into the Order of Confirmation after the times of the Apostles; and of others, who, while they believed that the unction formed part of the Confirmation Service, maintained that the Holy Ghost was conveyed by the imposition of hands alone.

Nevertheless it must not be forgotten that throughout the whole Christian world the unction of chrism (either alone, or together with the laying on of hands), has for many centuries prevailed in the Churches of the East and West, and is still in force.

The following quotations will serve to shew the all but universal use of chrismation for at least thirteen centuries.

A.D. 248.—St. Cyprian writes, “It is also necessary that he who has been baptized should be anointed, that, having received the chrism, i.e. the unction, he may be anointed of God, and have his part in the grace of Christ.”

“Ungi quoque necesse est qui baptizatus sit, ut accepto chrismate, id est unctione, esse unctus Dei, et habere in se gratiam Christi possit.”
Epis. lxx. Ad Januarium.

A.D. 254.—Pope Cornelius, as quoted by Eusebius, speaks of the case of a young man who, being seriously ill, was baptized in his bed; but who on his recovery neglected to make use of those offices which were obligatory by the law of the Church, and was not sealed by the Bishop; “How then,” he asks, “after this omission, could he receive the Holy Ghost?”

Οὐ μὴν οὐδὲ τῶν λοιπῶν ἔτευχε, διαφυγὼν τὴν νόσον, ὃν χρὴ μεταλαμβάνειν κατὰ τὸν τῆς ἐκκλησίας κανόνα, τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. Τούτου δὲ μὴ τυχὸν, πῶς ἂν τοῦ Ἀγίου Πνεύματος ἔτευχε.”
Euseb. Hist. Eccl., vi. 43.

A.D. 350.—St. Cyril, Bishop of Jerusalem, addressing the recently baptized and confirmed, reminds them that, “As Christ, after His Baptism and the descent of the Holy Ghost, went forth and vanquished the adversary, so likewise, having after Holy Baptism and the mystical chrism put on the whole armour of the Holy Ghost, do ye stand against the power of the enemy and vanquish it, saying, ‘I can do all things through Christ which strengtheneth me.’”

“When ye are counted worthy of this holy chrism, ye are called Christians, verifying also the name by your new birth. For before you were vouchsafed this grace, ye had properly no right to this title, but were advancing on your way towards being Christians.”

ὅσπερ γὰρ δὲ Χριστὸς μετὰ τὸ βάπτισμα καὶ τὴν τοῦ ἀγίου πνεύματος ἐπιφοίτησιν ἔξελθὼν κατηγωνίσατο τὸν ἀντικείμενον, οὕτω καὶ ὑμεῖς μετὰ τὸ ἕπον βάπτισμα καὶ τὸ μυστικὸν χρίσμα ἔδειμυμένοι τὴν πανοπλίαν τοῦ ἀγίου Πνεύματος ἰστασθε πρὸς τὴν ἀντικειμένην δύναμιν καὶ ταύτην καταγωνίζεσθε, λέγοντες, “πάντα ἴσχυντα ἐν τῷ ἔνδυνμαοῦντί με Χριστῶ.”

Τούτου τοῦ ἀγίου χρίσματος καταξιωθέντες καλέσθε χριστιανὸν ἐπαληθεύοντες τὴν ἀναγεννήσει καὶ τὸ ὄνομα· πρὸ γὰρ τοῦ καταξιωθῆναι ὑμᾶς ταύτης τῆς χάριτος ταύτης τῆς προσηγορίας κυρίως οὐκ ἦτε ἄξιοι, ἀλλ’ ὀδεύοντες προεβαίνετε εἰς τὸ εἶναι χριστιανόν.—*Cyrill. Hier., Catech. xxii., Myst. 3, §§ 4, 5.*

A.D. 350.—St. Ambrose bids his hearers to recall how they received the spiritual seal, the Spirit of wisdom and understanding, the Spirit of counsel and virtue, the Spirit of knowledge and piety, and the Spirit of holy fear; and “keep,” he says, “what thou hast received. God the Father sealed thee, Christ the Lord confirmed thee, and gave thee the pledge of the Spirit in thy heart; as thou hast learnt in the Apostolic lesson.”

^r 2 Cor. i. 21.

“Signavit te Deus Pater, Confirmavit te Christus Dominus, et dedit pignus spiritū in corde tuo, sicut Apostolica lectione didicisti.”—*De initiandis*, c. 7.

“Now He that establisheth us with you in Christ, and hath anointed us, is God.”

A.D. 320 or 367.—The Synod of Laodicea decrees that, “It behoves those who are enlightened, after Baptism to be anointed with the heavenly chrism, and be made partakers of the kingdom of Christ.”

ὅτι δεῖ τοῖς φωτιζομένοις μετὰ τὸ βάπτισμα χρίεσθαι χρίσματι ἐπουρανίῳ καὶ μετόχῳ εἶναι τῆς βασιλείας τοῦ Χριστοῦ.—Can. 48.

A.D. 370.—Pacian, Bishop of Barcelona, writes, “In the font sins are purged; by chrism the Holy Spirit is poured down.”

“Lavacro peccata purguntur: chrismate Spiritus superfunditur.”—*De Baptismo, ultra medium.*

A.D. 380.—Prudentius Aurelius, describing the struggle between passion and duty in the soul, says, that after Baptism the *signacula* are inscribed in oil upon the forehead, communicating the royal unction and never-failing chrism.

“Post inscripta oleo frontis signacula, per quae unguentum regale datum est, et chrisma perenne.”—*Psychomachia*, line 360.

St. Augustine (baptized A.D. 387), in the same century, commenting upon the forty-first Psalm, observes that some Sacraments are received by the mouth, some by the whole body, some on the forehead; evidently referring to the Holy Eucharist, Baptism, and Confirmation.

“De cruce non erubesco, ut non in occulto loco habeam, sed in fronte portem. Quædam sacramenta ore accepimus, quædam per totum corpus. In Ps. xli.”—Apud *Migne*, tom. iv. col. 1839.

In another sermon, in reference to the revival from death, or apparent death, of an unbaptized child, St. Augustine

states that the mother brought her child to the Presbyters: "he was baptized, sanctified, anointed, the hand was laid upon him; and, all the Sacraments completed, he was taken up."

"Continuo tulit illum ad presbyteros, baptizatus est, sanctificatus est, unctus est, imposita est ei manus: completis omnibus sacramentis, assumptus est."—*Serm. cccxxv.*, apud *Migne*, tom. v. col. 1447.

In a Sermon addressed "Ad infantes, de Sacramentis," St. Augustine, drawing a comparison between the manufacture of bread, and the progress of the Christian life: after speaking of the grinding of the corn, and the moistening of the flour with water to form the loaf, he adds, "But it is not yet bread without fire. What, then, does the fire represent? It represents the chrism. For this oil is for us the Sacrament of the Holy Spirit. . . . After water, fire, and we become bread, which is the Body of Christ."

"Sed nondum est panis sine igne. Quid ergo significat ignis? Hoc est chrisma. Oleum etenim ignis nostri^s Spiritus Sancti est Sacramentum . . . accedit ergo Spiritus Sanctus: post aquam ignis: et efficiuntur panis, quod est corpus Christi."—*Serm. ccxxvii.*, apud *Migne*, tom. v. col. 1100.

In his comment on the Gospel of St. John viii. 1, there occurs a striking application of the words, "Jesus went unto the Mount of Olives" . . . "the mount of unction, the mount of chrism," . . . "the Name of Christ is derived from chrism, *χρίσμα* in Greek, *unctio* in Latin. Therefore did He anoint us, because He made us wrestlers against the devil."

"Jesus perrexit in montem: in montem autem Oliveti . . . in montem unguenti, in montem chrismatis . . . Christi enim a chrismate dictum est: *χρίσμα* autem Græce, Latine *unctio* nuncupatur. Ideo autem nos unxit, quia luctatores contra diabolum fecit."—*Tract. in Joan.*, apud *Migne*, tom. iii. col. 1648.

* Floriacensis MS. loco *nostri*, habet *nutritus*, seu, nutrit. Morel censet melius *legendum*, *nutritius*.

V. Cent.—Prosper of Aquitain, commenting upon St. Augustine, quotes a portion of the above: deriving the Name of Christ from chrism, he expects every Christian not only to regard himself a partaker of sacerdotal and royal dignity, but also to resist the devil.

“Christi nomen à chrismate est . . . id est ab unctione, qua omnis Christianus sanctificatur, ut intelligat se non solum sacerdotalis et regiae dignitatis esse consortem, sed etiam contra diabolum fieri luctatorem”—*Prosper Aquitan. in scutem ex Augustin.*, lib. i No. cccxlvi.

A D 381.—The second Ecumenical Council at Constantinople, dividing heretics into two classes, deals first with those who have been validly baptized outside of the Church, and decrees that those who condemned whatever was contrary to the mind of the Church, were to be received into communion, and signed or anointed with the holy chrism, with the words, “The seal of the gift of the Holy Ghost.”

A.D 590—Gregory the Great, forbidding Bishops to repeat Confirmation, assumes that it should be administered with chrism upon the forehead.

“Episcopi baptizatos infantes signare bis^t in frontibus non presument, sed presbyteri baptizatos ungant in pectore, ut episcopi postmodum ungere debeant in fronte.”—*Epis.*, lib. iii. Indic. xii. c. 9.

A.D. 600—Isidore, Bishop of Seville, after stating that the Holy Ghost was given by Bishops with the laying on of hands, quoting Acts viii. 14, and xix. 1—7, adds. “Because we are a royal and sacerdotal race, therefore^u after baptism we are anointed, that we may be enrolled under the name of Christ.”

“Quia genus regale et sacerdotale sumus: ideo post lavacrum ungimur, et Christi nomine censemur.”—*De Offic.*, lib. ii. c. 26.

^t In several MSS. the word “bis” is omitted, and to remove the absurdity editors have substituted “Presbyteri” for “Episcopi,” but the Benedictines

state that all MSS. Norm., Vatic., Angl., Turon., Corb., Reg., Tell., read “Episcopi” and “bis”

^u 1 Pet. ii. 9.

A.D. 654.—In the second Council of Seville, among the functions forbidden to priests, is the application of chrism to forehead of the baptized.

“Nec chrisma conficere, nec chrismate baptizatorum frontem signare.
Conc. Hispalense ii., A.D. 657; *Largo, in Summa Conc.*, p. 31².

Venerable Bede (born A.D. 670) speaks to the same effect, assuming the use of the chrism, but denying the right of the Priesthood to administer it on the forehead.

“Presbytero, sive extra episcopum, sive praesente episcopo, baptizent, chrismate baptizatos ungere licet, . . . non tamen frontem ex eodem oleo signare, quod solis debetur episcopis, cum tradunt Spiritum Paracletum baptizatis.”—*In Actor.* viii.

A.D. 793.—Theodulphus, Bishop of Orleans, gives similar testimony to the use of chrism in his days, though he does not lay the same restriction upon the Priesthood. He says that it is lawful for Priests to anoint the baptized with chrism, but forbids them to convey the Holy Spirit by the laying on of hands: adding, that this was the custom of the Church handed down from the Apostles: and he seems to draw no distinction between the unction on the head, and that upon the forehead^v.

A.D. 810.—Amalaricus Fortunatus, Bishop of Treves, in the following century uses almost the same words, and appeals to the testimony of Bede.

“Ut ab episcopis solis inungatur per manus impositionem ab Apostolis assumptus est, ut Beda declarat.”—*Lib. i., de Officiis*, c. 27.

c. A.D. 850.—Some forty years later, Bertrann repeats that the Holy Ghost was conveyed to the faithful with the imposition of hands by Bishops, which takes place when the foreheads of the baptized are anointed with the sacred chrism.

^v *Theod. Arrianensis Episc., lib. lii. de ordine Baptismi, c. 27.*

“Gratia verò Spiritū Sancti per impositionem manum tribuatur ab episcopis; quod tunc fit, quando frontes baptizatorum chrismate sancto liniuntur.”—Lib. iv. *Contra Græcor. Opposit.*, c. 7.

A.D. 1007.—And in the following century Bishop Fulbert writes, “God who regenerated thee by water and the Spirit, Himself anoints thee with the chrism of salvation.”

“Deus qui te regeneravit in aqua et Spiritu, Ipse te linit Chrismate salutis. . . . Ipse enim cœlestium Chrismatum Author, Ipse Spiritualium numerum dispensator.”—*Epis. i., apud Bigne*, tom. 18. p. 4. H.

A.D. 1150.—Gratian, an Italian monk of the twelfth century, draws a contrast between the vertical unction ministered by the Priest immediately after Baptism, and the chrismation ministered by the Bishop in Confirmation. “The baptized,” he says, “is signed with chrism by the Priest, on the top of his head; but by the Bishop on the forehead. In the former unction is signified the descent of the Holy Ghost for the consecration of the habitation of God; in the second, that the sevenfold grace of the same Spirit may be declared, with all the fulness of sanctity and knowledge, in the man.”

“Signatur enim baptizatus cum Chrismate per sacerdotem in capitib[us] summitate: per Pontificem vero in fronte, ut in priore unctione significetur Spiritū Sancti super ipsum descensio ad habitationem Deo consecrandam: in secunda quoque, ut ejusdem Spiritus Sancti septiformis gratia cum omni plenitudine sanctitatis et scientiae et virtutis venire in hominem declaretur.”—*Gratiani Decret.*, pars 3, dist. 5, c. 5.

A.D. 1200.—Passing on to the next century, Pope Innocent III. unites the laying on of hands with the application of the chrism in one act. “By chrismation on the forehead the laying on of hands is denoted, whereby the Holy Spirit is given for the augmentation of strength.” At the same time he draws attention to the inward gift:

“Two kinds of unction, the external, which is material and visible; and the interior, which is spiritual and invisible.”

“Per frontis chrismationem manū impositio designatur, quæ alio nomine dicitur Confirmatio. Per eam Spiritus Sanctus ad augmentum datur et robur . . . Scire te volumus duas esse species unctionis; exteriorum, quæ materialis est et visibilis, et interiorum, quæ Spiritualis est et invisibilis.”—*Innoc. III. Decret., Constit.* 84, lib. i. p. 265, fo. 264.

A.D. 1250.—Some fifty years later Jacobus de Vitriaco draws a clear line between the laying on of hands and the application of the chrism. “This Sacrament,” he writes, “was partly instituted by the Apostles, in reference to the imposition of the hand; and partly by the Church, in reference to the anointing with chrism.”

“Hoc Sacramentum partim institutum est ab Apostolis, quantum ad manū impositionem, partim ab ecclesia, quantum ad unctionem Chrismatis, quod non ligimus Apostolos fecisse.”—*Jacobus de Vitriaco, c. 37, Hist. Occidentalis.*

A.D. 1301.—Duns Scotus, defining Confirmation as a Sacrament, states that chrism, composed of oil olive and balsam, is the remote, and the application of the chrism to the forehead, in the form of the cross, the proximate material of Confirmation.

“Materia proxima . . . est unctione, facta in forma crucis, cum chrismate sanctificato. Materia autem remota, est chrisma compositum ex oleo olivæ, et balsamo, et sanctificatum specialiter ab episcopo, vel ab alio, cui talis sanctificatio poterit remitti.”—*De Sentent., lib. iv. dist. vii. quæs. I.*

A.D. 1459.—In the Council held at Florence, 1459, on the union of the Jacobites, they assign as a reason for the use of the chrism upon the forehead, that as the forehead

was the seat of shame, the confirmed should not blush to confess the Name of Christ.

“ Ideoque in fronte, ubi verecundiae sedes est, Confirmandus inun-gitur, ne Christi nomen confiteri erubescat : et præcipue crucem ejus, quæ Judeis est scandalum, Gentibus autem stultitia, propter quod signo crucis signatur.”—*Conc. Florent. Decreta, super Unionem Jacobinorum*, p. 591, C.

We have traced from an early period the historical evidence of the continuous use of chrism in Confirmation, applied to the forehead with the sign of the Cross, up to the eve of the Reformation, and have quoted some of the Service-books in the Western and Eastern Churches ; but a more complete account of the ministry of the chrism, together with the forms of prayer and blessing in the various Service-books, will serve to illustrate the spirit in which our forefathers in the faith regarded the ministration of chrism.

In the earliest existing Sacramentary of the Western Church, that of Gelasius I. (A.D. 492), the Confirmation follows immediately after Baptism ; the Bishop lays his hand upon the candidates, with the prayer for the seven-fold gifts, as in our service ; and after that he signs them in the forehead with chrism, with the words, “The mark of Christ unto life eternal. Amen.”

“ Postea signat eos in fronte de Chrismate, dicens, ‘Signum Christi in vitam æternam. Amen.’”—*Assemani Cod. Lit.*, lib. iii. ordo i.

In the Gregorian Sacramentary (A.D. 597), there are no rubrical directions either for the laying on of hands, or for chrism, or for the preceding invocation of the Holy Ghost.

In the ancient Pontifical of Egbert, Archbishop of York, we find, “ Receive the sign of the holy Cross, with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.”

"Hic debet mittere chrisma in fronte ipsius hominis et dicere,
Accipe signum sanctæ Crucis, chrismate salutis in Christo Jesu, in
vitam æternam. Amen"—*Ibid.*, Ordo II.

The Salzburg Pontifical, in the seventh century, has a rubric directing how the chrism is to be applied. "Let the Bishop, having dipped his thumb in the chrism, make the Cross in the forehead of each, thus saying, 'I confirm thee, and sign thee in the Name of the Father, and of the Son, and of the Holy Ghost.'"

"Pontifex, uncto pollice in chrismate, faciat crucem in frontibus singulorum, ita dicens, 'Confirmo te et signo in nomine,' &c"—*Ibid.*, Ordo III.

In the Pontifical of William, Bishop of Mende, and John Saireberuche, Bishop of Chalons-sur-marne, we find the title, *De Chrismandis in fronte*, indicating an increasing estimate of the position of chrism in relation to the laying on of hands. The sign of the Cross having been made with chrism, with the words, "I consign thee with the sign of the Cross, and confirm thee with the chrism of salvation, in the Name, &c., that thou mayest be filled with the same Holy Spirit, and have eternal life."

"Consigno te signo sanctæ crucis, et confirmo te chrismate salutis in Nomine," &c.—*Ibid.*, Ordo IV.

In "The Pontifical of the Illustrious Church of Apamea," a Latin Church in Syria, notable as retaining the individual imposition of the hand upon each candidate, the form is identical with the preceding, excepting "signo" for "consigno."

The Pontifical of the Cardinal of S Severina, a church in Rome (no longer existing), closely resembles the preceding, in the laying on of the hand upon each candidate, and in the form of application of the chrism.

Apamea.—“Imposita manu super capita singulorum,” and “Signo te signo crucis, confirmo te chrismate salutis, In nomine,” &c.—*Ibid.*, Ordo vi.

S. Severina.—“Elevat manum et imponit supra capita singulorum, et dat orationem super eos cum invocatione,” and “Confirmo te chrismate salutis  in nomine,” &c.—*Ibid.*, Ordo xii.

In the Ambrosian Sacramentary the candidates are directed, after their Confirmation, to recall how they had received the spiritual seal, the sevenfold gifts; and are exhorted to keep that which they have received, adding, “God the Father signed thee, Christ the Lord confirmed thee, and gave thee the pledge of the Spirit in thy heart.”

In the Greek Euchology, the newly-baptized is anointed with the holy unguent, with the form, “THE SEAL OF THE GIFT OF THE HOLY GHOST, AMEN.”

Σφραγίς δωρεᾶς Πνεύματος ἁγίου. Ἀμήν.—Goar.

In the Order of Confirmation in the Alexandrian, Coptic, and *A*Ethiopian Churches, the Priest is directed to anoint with the holy chrism the forehead of the baptized, and his eyes, saying, “In the Name of the Father, and of the Son, and of the Holy Ghost, ‘THE UNCTION OF THE GRACE OF THE HOLY GHOST.’” And then follows an anointing of the nostrils, mouth, ears, hands, within and without, the soles of his feet, the spine, the arms, the shoulders, and the heart; with appropriate prayers for each*.

The Order of Confirmation in the Armenian Church contains rubrics to the same effect; and the Priest signs the forehead of the candidate with the sacred chrism, saying, “THE SWEET OIL POURED UPON THEE IN THE NAME OF JESUS CHRIST, THE SEAL OF HEAVENLY GIFTS*.”

In the Chaldean, Nestorian, and Malabar Churches,

* Assemani, *Codex Lit.*, Lib. III. cap. iii. p 83.

* *Ibid.*, Lib. III. cap. iii.

the Priest signs each of the candidates in the forehead, saying, “*N. is baptized and perfected, in the Name,*” &c. “The pledge of the Holy Ghost, which thou hast received, the Sacrament of Christ which thou hast partaken, the new life of which thou hast gained possession, the armour of righteousness which thou hast put on, guard thee from evil, and by its virtue may it both sanctify thy members with purity, and be to thee that Seal which thou hast received for a happy and abiding future, at the revelation of our Lord Jesus Christ; and in His new world may He set thee on His right hand, and mayest thou offer glory and thanksgiving to the Father, the Son, and the Holy Ghost, now and for ever. Amen.”

The Ritual of the Syrians was common to the Churches of Antioch and Jerusalem. The Priest, after offering a prayer for the fulness of spiritual sweetness, deliverance from the evil one, that they walking in the light may be children of light, and under divine guidance may come to God, turns towards the baptized, and signs them with the sacred chrism in their foreheads and limbs, three times, saying, “With the holy chrism, the sweetness of the odours of Christ, with the seal of the true faith, with the complement of the gift of the Holy Spirit, N. is signed ✕ in the Name of the Father, Amen ✕, and of the Son, Amen ✕, and of the Living and Holy Spirit unto life eternal, Amen ✕.”

We have now brought down the history of the chrism to the period of the Reformation.

In the stormy days of Edward VI. the English Church lost the ancient rite of chrism, together with the sign of the Cross; but the First Book of Edward contained the ancient prayer, “Sign them, O Lord, and mark them to be Thine for ever, by the virtue of Thy holy Cross and

Passion. Confirm and strengthen them with the inward unction of the Holy Ghost, mercifully unto everlasting life ;” and then proceeds to use the ancient form, “ I sign thee with the sign of the Cross.”

The application of the chrism is not mentioned in the rubric, but it was probably taken for granted. It had hitherto always accompanied the sign of the Cross ; if, therefore, it had been designedly omitted, we may fairly assume that some notice to that effect would have been given. Collier takes it for granted. Noting the differences between the two Books, he says of the Second, “ The use of oil and the sign of the Cross were thrown out of the Office of Confirmation ^{z.}”

Wheatley considered that the unction prescribed in the Order of Baptism in Edward’s First Book was rather the chrism of Confirmation than the unction of Baptism ; and gives as his reason, that “ the unction of Baptism was applied before the entrance of the candidate into the water, whereas the unction enjoined by King Edward’s Liturgy is ordered to be applied after the child is thoroughly baptized ^{a.}”

In Edward’s Second Book, as the unction of Baptism, so the chrism in Confirmation disappears ; and with its disappearance the English Church has lost a ceremony which undoubtedly prevailed in the Church universal, East and West, for more than a thousand years, and which has been held by some of the most learned theologians to be based upon the teaching of Holy Scripture.

On the other hand, it must not be forgotten that—while the Churches of the Roman obedience have, in place of the actual laying on of hands, substituted the extension of hands over the entire number of the candidates, and the Greek Church has lost the imposition of hands en-

^a Eccl. Hist., Part II. bk. iv. vol. v. p. 435, Lond. 1840. ^b Wheatley, c. vii. sec. vi.

tirely, while one only of the other Eastern Service-books has retained it^b—the English Church has retained, in accordance with Scripture precedent, the laying on of hands, as practised by the Apostles, for the conveyance of the Holy Ghost to the newly-baptized.

^b Vide Assemani, lib. iii. p. 82.

CHAPTER IV.

THE MINISTER OF CONFIRMATION.

THE first ministers of Confirmation, or the laying on of hands, were the Apostles.

When Philip went down to Samaria and preached the Gospel, no sooner did he see that his hearers gave heed to his teaching and believed, than he baptized them ; but he did not confirm them : they had to wait until the Apostles at Jerusalem had heard that Samaria had received the Word of God ; and they were then confirmed by Peter and John, with the laying on of hands^a.

St. Paul, passing from one part of the mission-field to another, came to Corinth, and finding a company of believers, he enquired whether they had received the Holy Ghost since they had believed ; which was equivalent to asking whether they had been confirmed ; but finding on enquiry that they had received only the Baptism of John, he baptized them in the thrice holy Name, and then confirmed them with laying on of his hands^b.

Before we deal with the historical evidence upon this subject, it will simplify the question if we state the actual practice of the Church. Broadly speaking, the Western Church has retained the ministry of Confirmation in the hands of the Bishops ; while in the Eastern Churches it has been entrusted to the Presbyters.

It must also be observed that the laying on of hands, or at least the extension of the hands over the heads of the group of candidates, prevails in the West ; while in

^a Acts viii. 5—17.

^b Ibid. xix. 1—7.

the East, with certain exceptions, the application of the chrism has taken the place of the imposition of hands.

At first sight this difference of custom in regard to the laying on of hands may seem to have no bearing on the question of "the minister of Confirmation;" but on further consideration it may be found to lead to a satisfactory solution of the difficulty.

If the Priest assumed to himself the power of conveying the Holy Ghost, with the laying on of hands, he would be taking the Bishop's place. But when the Priest applies the chrism to the forehead of the newly-baptized, he is using the unction which has been consecrated and delivered to him by the Bishop for that express purpose.

As we trace the somewhat varying lines of practice in successive centuries, and in Churches widely separated, we shall find that the above distinction is not without considerable exceptions; but, upon the whole, the Church has allowed the Priesthood to minister Confirmation, with the application of the chrism which had been consecrated by the Bishop; but with probably two exceptions only, has the laying on of hands been entrusted to the Priesthood; in both cases there was also the signature of the chrism^c.

The first reference to the minister of Confirmation, after the closing of the Canonical Scripture, is found in a letter from St. Cyprian to Jubajanu about the Baptism of heretics.

A.D 249—Referring to the Confirmation of the Samaritan converts, he states that the same order was observed in his day, that those who were baptized in the Church should be presented to the Bishops, that by their prayer, and the laying on of the hand, they should receive

^c Of the bare laying on of hands by the Priest I have not met with a single instance.

the Holy Ghost, and be consummated by the seal of the Lord.

“Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur præpositis ecclesiæ offerantur, et per nostram orationem ac manūs impositionem Spiritum Sanctum consequantur, et signaculo dominico consummentur.”—*Epis. lxxiii. § 6, Opera. Wirceburg*, tom. i. p. 236.

A.D. 382.—St. Jerome admits (rather unwillingly perhaps) that it was the custom for the Bishop to hasten to lay his hand upon those who had been baptized by Presbyters or Deacons in remote villages.

“Non quidem abnuo hanc esse ecclesiarum consuetudinem ut ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Spiritus Sancti manum impositionis excurrat.”—*Ad Lucif.*, tom. iv. col. 295.

A.D. 402.—Some thirty years later, Innocent I. writes, “It is manifest that for Bishops alone it is lawful to consign children, or to convey the Holy Spirit;” and he proceeds to say that “this is not merely an ecclesiastical custom, but is based upon the authority of the Apostles Peter and John, as recorded in Scripture.”

“Hæc Pontificibus solis deberi ut vel consignent, vel Paracletum Spiritum tradant, non solum consuetudo ecclesiastica demonstrat, verum et illa lectio Actuum Apostolorum, quæ asserit Petrum et Joannem esse directos qui jam baptizatis traderent Spiritum Sanctum.”—*Innoc. I., Epis. ad Decent.* cap. 3.

A.D. 400.—On the other hand, the Council of Toledo, two years previously, while denying the ministry of the chrism to the Deacons, allowed it to the Presbyter, in the absence of the Bishop, but not in his presence, unless he were instructed by the Bishop to do it.

“Statutum est, Diaconum non chrismare, sed presbyterum, absente episcopo, præsente verbō non, nisi ab ipso fuerit præscriptum.”—*Conc. Toletan. I., Can. 20, Longo Summa*, tom. ii. p. 165.

A.D. 599.—St. Ambrose bears witness that the same

custom prevailed in Egypt; the Presbyters consigned the candidates in the absence of the Bishop.

“Apud Ægyptum presbyteri consignant, si præsens non sit episcopus.”—*In Ep. ad Eph* iv 11, 12.

It would seem that this permission was not granted in Italy until a much later period.

A.D. 600.—About the beginning of the seventh century, Gregory the Great forbade the Presbyters to presume to sign infants on the forehead with the sacred chrism—while he allowed them to anoint the baptized on the breast, leaving it to the Bishops afterwards to sign them on the forehead.

“Episcopi^d baptizatos infantes signare [bis] in frontibus chrismate non præsumant: sed presbyteri baptizatos ungant in pectore, ut episcopi postmodum ungere debeant in fronte.”—*Greg. Mag. Epist.*, lib. iv. Indict. xii 9

It soon, however, appeared that this restriction had given offence, and when he learnt that many were distressed, he reversed his decision, allowing Presbyters to touch the forehead of the baptized with chrism in case a Bishop could not be found.

“Pervenit ad nos quosdam scandalizatos fuisse, quod presbyteros chrismate tangere in fronte eos qui baptizandi sunt prohibuimus. Et nos quidem secundum usum veterem ecclesiae nostræ fecimus; sed si omnino hac de re aliqui contristantur, ubi episcopi desunt ut presbyteri etiam in frontibus baptizandos chrismate tangere debeant, concedimus.”—*Epist.*, Lib. iv. Indict. xii. Ep. 26.

But this permission was not universally welcomed.

A.D. 657.—Some fifty years afterwards, the Council of Seville forbade Priests either to lay hands upon the baptized, or to give the Holy Spirit to converts from heresy, or to prepare the chrism, or to sign the forehead of the baptized with chrism.

^d In the copies which have “bis,” the Editors have substituted “presbyteri” for “episcopi”

“Nec impositiones manū fidelibus baptizandis, vel conversis ex hæresi Spiritum Sanctum tradere, nec chrisma conficere, nec chrismate baptizatorum frontem signare.”—*Conc. Hispalense* ii., A.D. 657.

A.D. 700.—Passing on to the testimony of Bede, we see an approach to the distinction (alluded to earlier in this chapter) between the position of the Priesthood in regard to the ministry of the chrism on the one hand, and the imposition of hands upon the other. Commenting upon the eighth chapter of the Acts, he bids us observe that Philip, who evangelized Samaria, was one of the seven; but if he had been an Apostle, he could also have laid his hands upon them, that they might receive the Holy Ghost; for this, he says, appertains to the Bishops alone; but for the Presbyter, he says, that, either in the presence or absence of the Bishop, it is lawful for him to anoint the baptized with the chrism, which had been consecrated by the Bishop; but he still denies that the Presbyter can apply the chrism to the forehead, “which is the prerogative of the Bishops alone, when they convey the Holy Spirit to the baptized.”

“Notandum quod Philippus, qui Samariæ evangelizabat, unus de septem fuerit: Si enim Apostolus esset, ipse utique manum imponere potuisset, ut acciperent Spiritum Sanctum; hoc enim solis pontificibus debetur. Nam presbyteris, sive extra episcopum, sive præsente episcopo baptizent, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum, non tamen frontem ex eodem oleo signare, quod solis debetur episcopis, cum tradunt Spiritum Paracletum baptizatis.”—*Beda in Actor* viii.

A.D. 793.—Theodolphus, Bishop of Orleans, nearly a century later, allows Presbyters to anoint, but declares it unlawful for them to lay on hands^e.

A.D. 810.—Analasius, Bishop of Treves, declares it lawful for Bishops only to minister the chrism with the lay-

^e Vide note, p. 54.

ing on of hands, in accordance with the examples of the Apostles.

“Ut ab episcopis solis inungatur per manūs impositionem ab Apostolis ut Beda declarat . . . ut a solis pontificibus per manūs impositionem et orationem detur Spiritus Sanctus, similiter ab Apostolicā auctoritate sumptus est.”—*Amalarius Fortunatus*, lib. i. *de Offic.* c. 27.

A.D. 849.—About forty years later, Walafrid Strabo quotes, to the same effect, the practice of the Apostles; stating, that without doubt “Confirmation, as then, so now, pertains to the chief pastors.”

“Quæ Confirmatio et tunc ad primos pastores, et nunc pertinere non dubitatur.”—*Walafrid. Strab.*, *Lib. de reb. eccl.*, c. 26.

A.D. 850.—Bertramm, about the same period, bears corresponding testimony: “The Apostles laying hands upon them, they received the Holy Ghost: which form is still preserved in the Church, that the faithful should be baptized by Presbyters; but that the grace of the Holy Spirit with the laying on of hands should be assigned to the Bishops;” adding, “which takes place when the forehead of the baptized is anointed with chrism.”

“Manus imponentibus super eos Apostolis . . . quæ forma servatur hodie in ecclesia, ut baptizentur quidem fideles per presbyteros; gratia vero Spiritus Sancti per impositionem manuum tribuatur ab episcopis; quod tunc fit, quando frontes baptizatorum chrismate sancto liniuntur.” *Lib. iv. contra Gracorum oppositione.*

A.D. 1150.—Three centuries later, Peter Lombard speaks still more peremptorily: “By none other can Confirmation be performed than the Chief Priests; neither in the time of the Apostles do we read that it was performed by any except themselves; nor can it, nor ought it to be now performed by any except those who hold their place. For were any to presume to do otherwise, their act would be held vain and empty, nor would it be reckoned among the Sacraments of the Church.”

"Ab aliis perfici non potest nisi a summis sacerdotibus: nec tempore apostolorum ab aliis quam ab ipsis Apostolis legitur peractum, nec ab aliis quam ab illis qui locum eorum tenent, perfici potest aut debet. Nam si aliter presumptum fuerit, irritum habetur et vacuum, nec inter ecclesiastica reputabatur Sacraenta."—*Lombard. Sententiar.*, lib. iv. dist. vii.

Gratian, in the same century, says, that the Sacrament of the laying on of hands is to be held in great veneration, because it can be ministered only by the Chief Priests: and quotes the words of Lombard above recited ^f.

A.D. 1198.—Pope Innocent III. decrees that, "Whereas the simple Priest or Presbyter has power to minister the other unctions, this the Chief Priest or Bishop alone ought to confer, because of the Apostles alone do we read, whose vicars the Bishops are, that by the imposition of hands they gave the Holy Spirit, as the lesson from the Acts of the Apostles shews."

"Cum cæteras unctiones simplex sacerdos vel presbyter valeat exhibere, hanc non nisi summus sacerdos, i.e. episcopus debet conferre: quia de solis Apostolis legitur, quorum vicarii sunt episcopi, quod per manus impositionem Spiritum Sanctum dabant, quemadmodum Actuum Apostolorum lectio manifestat, (Acts viii.)."—*Innocent III. Decret. Constit.*, lib. i. fol. 265.

We may here pause for a moment, and mark the course of opinion in the eight centuries from the fifth to the twelfth.

In the year 400 the Council of Toledo^g allowed the Presbyter, in the absence of the Bishop, to minister the chrism; and about 200 years later St. Ambrose states that the same custom held good in Egypt^h. Within a year the same concession was made, somewhat unwillingly, by Gregory the Greatⁱ. Within half-a-century the prevalent feeling in the Western Church was in the

^f Gratian *Decret.*, 3 pars, dist. v. c. 4.

^g p. 89.

^h p. 90.

ⁱ p. 90.

other direction ; and towards the close of the twelfth century the decree of Innocent III. put an absolute veto upon the ministry of the chrism in Confirmation by Priests.

Meanwhile the practice of the Eastern Churches had been otherwise , their ordinary rule had for a long period been that the Priest should confirm with the chrism that had been consecrated by the Bishop.

A.D. 1274.—When the question was brought before the Council of Lyons, the Roman Church accused the Greek of allowing Priests to confirm ; but about a century and a-half later, A.D. 1431, the Council of Florence, under the presidency of Pope Eugenius IV., undertook to settle the question, and to reconcile the varying customs of the East and West ; and it was agreed that the ordinary minister of Confirmation was the Bishop, but that by dispensation, under reasonable and urgent cause, the simple Priest might administer the Sacrament of Confirmation.

“*Ordinarius minister [Confirmationis] est episcopus . . Legitur tamen aliquando per Apostolicae sedis dispensationem ex rationabili et urgente admodum causa simplicem sacerdotem chrismate per epis- copum confecto hoc administrasse Confirmationis Sacramentum.*”—*Con. Florent. Decreta super unione Jacobinorum.*

The East was content that in the West Bishops alone should confirm, the West finding it right that the chrism should stand in the place of the consecrator of that chrism^k.

This compromise has, upon the whole, been accepted, and is exemplified in the practice of the Churches.

In the Roman communion the Bishop extends his hands towards the candidates, and says the prayer for the seven-

^j Certainly from the year 870 A D , or thereabouts, when Plutius, Patriarch of Constantinople, established the custom, which, however, must have been pre-

viously introduced — *Eccles. Encyclop. J. Edie, D D , sub voce Confirm.*

^k *J. Edie, sub voce Confirm.*

fold gifts; then, with his thumb dipped in the chrism, signs them with the sign of the Cross, and says, “I sign thee with the sign  of the Cross, and confirm thee with the chrism of salvation ;” and in all the Service-books of the Western Churches the Bishop is either expressly, or as a matter of course, assumed to be the minister of Confirmation.

In the English Church and all its branches, the Bishop is the minister, with the simple laying on of hands, and the same prayer for the seven-fold gifts.

In all the Eastern Churches the Priest is the ordinary minister of Confirmation.

In the Greek Church the Priest, after the preliminary prayers, anoints the baptized with holy fragrant oil, making the sign of the Cross upon the forehead, shoulders, &c., saying, “THE SEAL OF THE GIFT OF THE HOLY GHOST. Amen.”

There is no laying on of hands found in the ancient Greek Service, nor is it in use at the present time.

In the Syrian Ritual, which is common to the Churches of Antioch and Jerusalem, and is also in use among the Jacobites, there is no allusion to the laying on of hands. The Priest “turns towards the baptized, and signs them with the sacred chrism on their forehead, and in their members, three times, saying, ‘With the holy chrism, the sweetness of the odour of Christ, with the seal of the true faith, with the complement of the gift of the Holy Spirit, N. is signed  in the Name of the Father, Amen , and of the Son, Amen , and of the Living and Holy Spirit, unto life eternal, Amen.’”

In the Armenian Service, “The Priest signs the forehead with the sacred chrism, saying, THE SWEET OIL POURED UPON THEE IN THE NAME OF JESUS CHRIST, THE SEAL OF HEAVENLY GIFTS ;” and again, “Nine times he applies

the chrism to the several joints and members, with suitable prayers." There is no direction given for the laying on of hands, but in the prayer offered at the crowning of the candidate, there is a petition in these words, "Extend Thy invisible right hand, and bless him," corresponding with the prayer in the present English Service, "May Thy Fatherly hand ever be over them." Possibly the laying on of hands may have accompanied the crowning; or it may have been a memorial of the practice of an earlier age.

In the Order of Confirmation in the Church of the Chaldeans, Nestorians and Malabars, early in the Service, and before the chrismation, occurs this rubric, "The Priest repeats this imposition of hands, laying his hand upon each of them," implying that there had been a preceding imposition of hands in the Baptismal Service.

In the Alexandrian, Coptic, and *Æthiopian* Service-books, immediately after the chrismation, with the accompanying form, the rubric directs the Priest to lay his hand upon the candidate.

To sum up the testimonies here adduced. In the Western Church the Bishop has been the ordinary minister of Confirmation; but Priests have from time to time been permitted to confirm, using the chrism consecrated by the Bishop; but not the laying on of hands.

In the East the ministry of Confirmation has been largely entrusted to the Priesthood, using the holy myrrh consecrated by the Bishop. This is borne out by the rubrics of all the existing Service-books; but in two of them the Priest is also authorized to lay his hands upon the candidates.

CHAPTER V.

THE TITLES OF CONFIRMATION, AND THEIR SIGNIFICATION.

THE titles of that which we commonly call Confirmation are numerous. They have been arranged in two groups; the former based upon the outward act, or the material used, and the latter expressing the effect.

- | | |
|--------------------|--|
| GROUP I. | <ul style="list-style-type: none">1. The laying on of the hand, Acts viii. 18.2. <ul style="list-style-type: none">a. The Mystery of Unguent.b. The Sacrament of Chrism.c. The Holy Chrism.d. The Supercelestial Chrism.e. The Chrism of Salvation (or of health).3. <ul style="list-style-type: none">a. The Seal of Life Eternal.b. The Spiritual Seal.c. The Seal of the Lord.d. The Seal whereby the Holy Ghost is received. |
| GROUP II. | <ul style="list-style-type: none">4. <ul style="list-style-type: none">a. Perfection.b. The Fulness of Wealth.c. The Sacrament of the Plenitude of Grace.5. Confirmation ^{a.}<ul style="list-style-type: none">^a Quædam petuntur à materiâ, alia ab effectu.
Primum nomen à materia petutum est. |
| I.
à Materiâ. | <ul style="list-style-type: none">1. MANUS IMPOSITIO. Acts viii. 18.2. <ul style="list-style-type: none">a. UNGUENTUM MISTERIUM. Dionys de Eccl. Hier., c. iv.b. SACRAMENTUM CHRISMATIS. S. Aug., lib. ii. Cap. civ. § 238, contra Petil.c. CHRISMA SANCTUM. Conc. Laod., Can. vii.d. CHRISMA SUPERCELESTE. Can. xlviij.e. CHRISMA SALUTIS. Leo Mag., Serm. iv de Nativ. Dom. c. 5.3. <ul style="list-style-type: none">a. SIGNACULUM VITÆ ÆTERNAE. Leo Mag. Serm. cit.b. SIGNACULUM SPIRITALE. S. Amb. l de iis qui. Myst. c. 7.c. SIGNACULUM DOMINICUM. Cyp. Epis. lxxxviii. ad Jub.d. SIGILLUM QUO ACCIPITUR SP SANCTUS. Cornel. Rom. Epist. ad Fabium Antioch. apud Euseb. l. vi. Hist. Ecc. c. 43. |
| II.
Ab Effectu. | <ul style="list-style-type: none">4. <ul style="list-style-type: none">a. PERFECTIO, τελείωσις. Conc. Elib. c. xxxviii. et lxxvii.b. PLENITUDO COPIÆ. Conc Trid. p. ii. de Sacr. Conf. n. xix.c. SACRAM. PLENITUDINIS GRATIÆ. S Thos. iii. p. 9. lxxii. a. i.5. CONFIRMATIO. |

^a τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. Τούτου δὲ τυχῶν, πῶς ἀν τοῦ Ἅγιου Πνεύματος ἔτυχη;

I. The first group, dealing with the outward act, is divided into three sections.

(1.) The laying on of hands (or, as it is frequently called in the Latin Church, in the singular number, *MANUS IMPOSITIO*,) fitly holds the first place, as it is the title found in Holy Scripture ^b.

(2.) In the second section the *CHRISM* is qualified by the several terms (a.) *mysterious*, (B.) *sacramental*, (γ.) *holy*, (δ.) *healthful*, or, *tending to salvation*.

(3.) In the third section the *SEAL* is engraved with the four pledges of (a.) *life eternal*, (B.) *spirituality*, (γ.) *the signature of the Lord*, embodying the promise to Zerubbabel, “I will make thee as a signet; for I have chosen thee, saith the Lord of Hosts,” and (δ.) the pledge of the *Gift of the Holy Ghost*.

II. In the second group of titles is set forth the end to be realized in the hearts and lives of those who come, with penitence, faith, and steadfast purpose, to be confirmed. They are four in number.

(1.) *Perfection*; the complement of Baptism, the prize of perseverance, the reward of the brave soldier, who fights the good fight of faith, and even lays down his life, if it be required of him by the Captain of his salvation, Who, “in bringing many sons unto glory, was made perfect through sufferings ^c.”

(2.) *The fulness of wealth*. Even the riches of “God’s goodness, His forbearance, His long-suffering,” “the riches of His glory,” the “riches of His wisdom,” “His judgments,” and “His ways ^d;” the “riches,” and “the exceeding riches of His grace,” “the *unsearchable* riches of Christ ^e,” “the riches of the glory of the mystery among

^b In St Matthew *vii* 15, and St. Mark *x. 16*, Christ, in blessing little children, laid His hands on them, *τὰς χέιρας*. So also in Acts *viii* 17, *xix* 6, and Heb. vi. 7. In the Apostolical Institutions we

find ἐν τῇ χειροθείᾳ, and γῆμετέρων χειρῶν, lib. ii cc. lxxviii, cal.

^c Heb. ii. 10

^d Rom. ii. 4, and xi. 33, Eph. vii. 16.

^e Eph. i. 7, iii. 8.

the Gentiles," "hid from ages and generations," but "made manifest" in the Gospel days "to His saints;" "The riches of the full assurance of the understanding, to the recognition of the mystery of God^f."

(3.) *The Sacrament of the plenitude of grace*, even that grace of which St. Paul could say, "My grace is sufficient for thee^g."

(4.) Lastly, *Confirmation*—the most familiar of all the titles,—the augmentation of spiritual strength, the pledge of security; boldness in the confession of the faith, resolution in purpose, vigour in action, steadfastness under trial.

In the list of titles here before us, Confirmation is twice called a "Sacrament," and once a "mystery," which, in ecclesiastical writings, is the Greek equivalent. The title was frequently used, even in early times; but for many centuries far too vaguely to yield any appreciable support to the theory of Seven Sacraments, of which Confirmation was counted one.

St. Cyprian speaks of the "Sacrament of unity":—

"In evangelio legimus, esse prædictum magis domesticos inimicos futuros, et qui prius copulati sacramento unanimitatis fuerint, ipsos invicem tradituros."—*Ep. lv., Wirceburgi*, tom. i. fol. 142, § 2.

And again, in a letter addressed to Januarius, treating of the baptizing of heretics on their return to the Church, he writes that they must be restored to the truth, through all the Sacraments of divine grace, both of unity and faith.

"Dare illis per omnia divinæ gratiæ sacramenta et unitatis et fidei veritatem."—*Ep. lxx. ad fin., Ibid.*, fol. 225.

In his treatise on the Lord's Prayer, speaking of earnest and united prayers, he adds: "Such, dear bre-

^f Col. i. 27, ii. 2.

^g 2 Cor. xii. 9.

thren, are the Sacraments of the Lord's Prayer, so many, so great, gathered up in few words, but in virtue spiritually abundant."

"Qualia sunt, fratres dilectissimi, orationis dominicæ sacramenta, quam multa, quam magna, breviter in sermone collecta, sed in virtute spiritualiter copiosa."—*Lib. de Oratione Dom.*, § 9, p. 1. tom. i. fol. 370, ed. Wirceburgi.

In the third Carthaginian Council it was decreed, that during the solemn Paschal days no Sacrament was to be given to the catechumens except the accustomed salt.

"Placuit ut per solemnissimos Paschales dies Sacramentum catechumenis non debetur nisi solitum sal."—*Concil. Carthag.* 3. Can. 5.

Again, St. Cyprian, in his letter to Pope Stephen, insisting that those who have been baptized by heretics and schismatics are not to be received into the Church until they have been baptized: "It is not sufficient," he says, "that they should receive the laying on of hands for the receiving of the Holy Spirit, but that they should be regenerate in both Sacraments."

"Tunc enim demum plane sanctificari, et esse filii Dei possunt, si Sacramento utroque nascantur."—*Epis. lxxii. ad Steph.*, tom. i. fol. 228.

St. Augustine, discussing the question of the validity of Sacraments ministered by sinners, enumerates the water of Baptism, the oil, the Eucharist, the laying on of hands.

"Si ad hoc valet quod dictum est in Evangelio, *Deus peccatorem non audit* (Joan. ix. 31) ut per peccatorem Sacraenta non celebrentur; quomodo exaudit homicidam deprecantem, vel super aquam Baptismi, vel super oleum, vel super Eucharistiam, vel super capita eorum quibus manus imponitur?"—*De Baptismo*, lib. v. cap. xx.

Again, he says that although what the catechumens received is not the Body of Christ, yet it is nevertheless

holy, and more sacred than the food by which we are nourished, because it is a Sacrament.

“Quod accipiunt catechumeni quamvis non sit corpus Christi, sanctum est tamen, et sanctius quam cibi quibus alimur, quoniam sacramentum est.”—*De Peccator. Meritis*, lib. ii. c. 26.

A.D. 814.—Some four hundred years later, Rabanus Maurus speaks of “two Sacraments, i.e. Baptism and chrism,” and then goes on to speak of “other two Sacraments, that is, the Body and Blood of Christ.”

“De duobus Sacrementis, id est baptismo et chrismate . . . de reliquis duobus, id est Corpore et Sanguine Domini.”—*De institut. Clericor.*, lib. i. c. xxxi.

The passages cited above are sufficient to shew how comparatively vague in the earlier centuries was the meaning of the word Sacrament, compared with the meaning of the word when, in the Council of Florence, A.D. 1439, the number of Sacraments was authoritatively stated to be seven, and the word Sacrament defined.

This discrepancy will stand out in stronger contrast, if we compare the various opinions of Roman theologians on the “Form” and “Matter” of the “Sacrament of Confirmation.” We take the “materia” first, as shewing wider differences.

The Council defines the “materia” to be “chrism, composed of oil and balsam.”

“Materia est chrisma confectum ex oleo . . . et balsamo, per epis- copum benedicto.”—*Conc. Florent. Decret. super unione Jacobor.*

A.D. 1550.—John Maldonat, drawing a distinction, states that, as far as the Apostles are concerned, we read only of the external imposition of hands, which even in these days is called the “materia.” Yet, notwithstanding, the Church always spoke also of chrism as the “materia” of

this Sacrament, which, it is clear, was the practice even of the Apostles, by the testimony of succeeding authors. "Therefore," he adds, "the Church does not so call chrism the *materia*, that it should be deemed the *only* *materia*."

"Materia, quam inter Apostolos non aliam usitatam fuisse legimus quam externam impositionem manuum, quæ ipsa etiam hodie appellanda est *materia*. Sed tamen vocavit etiam ecclesia semper *materiam* hujus Sacramenti chrisma quod ab Apostolis etiam fuisse adhibitum, manifestum est ex authoribus, qui sub id tempus vixerunt. Ergo ecclesia non ita vocat *materiam* chrisma, ut putet solum chrisma esse *materiam*."—*Maldonat. Tract. de Confirm.*, Quæst. ii.

On the other hand, Saintebeuve denies that chrism is the essential *materia*, and asserts that "there is nothing to compel us to admit that it is; not Scripture, which has not a word on the subject; nor tradition, because it only tells us that unction was in use from the time that the Neophytes began to receive the chrism; but it leaves us in the dark as to the time *when* they began to be anointed."

"Probatur quòd *Uncio* non sit *materia* *essentialis* confirmationis i. quia nihil nos cogit istud admittere. Non *Scriptura*; apud quam ne verbum quidem illius. Non *Traditio*; quia hæc solummodo nos docet unctionem semper usurpatam, ex quo chrismari ab ecclesia Neophyti coeperunt; sed ex minimè docet, quo tempore inungi coeperint."—*Saintebeuve Disput.* iii. Art. I. p. 244.

Ægidius De Coninck puts forth very clearly the various opinions of theologians on the practice of the Apostles in regard to chrism; under four heads.

First, that "by the Apostles and their successors, until the Meldensin Council, this Sacrament was ministered with the bare hand. Secondly, that the Apostles conferred this Sacrament sometimes with the bare hand, sometimes by unction. Thirdly, that the Apostles con-

ferred the *effect* of this Sacrament, but never conferred the Sacrament itself without unction. Fourthly, that the Apostles never conveyed the effect of this Sacrament except by Confirmation, performed with the true unction of chrism."

The two deductions drawn from the above premises will sound strange and startling in English ears. First, "The Apostles never conferred this Sacrament except with the same matter and form with which it is now conferred." Second, "Although it is absolutely certain that God conferred the effect of this Sacrament without the Sacrament, it is nevertheless far more probable that the Apostles never did so by the simple laying on of hands."

"Utrum Apostoli conferendo hoc sacramentum uti fuerint chrismate? Quatuor h̄c sunt sententiæ. Prima docet initio ecclesiæ tam ab Apostolis, quām à primis eorum successoribus hoc sacramentum nuda manus impositione sine ulla unctione fuisse collatum, donec tandem in Conc. Meldensi ex singulari Spiritus Sancti instinctu fuit institutum, ut sub ea forma et materia qua jam confertur conferretur. 2^a. sententia docet, Apostolos aliquando contulisse hoc sacramentum per nudam manum impositionem; aliquando per unctionem. 3^a. docet Apostolos aliquando contulisse effectum hujus sacramenti nuda manuum impositione; nunquam tamen contulisse ipsum sacramentum sine unctione. 4^a. sententia docet, Apostolos nunquam contulisse effectum hujus sacramenti, nisi per Confirmationem factam verā chrysomatis unctione. Conclus. I. Nunquam Apostoli contulerunt hoc sacramentum nisi sub eadem materia et forma, qua jam confertur. Conclus. II. Etsi omnino certum sit Deum^b contulisse Discipulis et Cornelio effectum hujus sacramenti sine sacramento; nullo tamen probabilius est Apostolos per simplicem manuum impositionem id nunquam ita fecisse."—*De Conninck de Confirm.*, Quæst. 72, Art. 3, Dub. ii.

Again, the opinions upon the "*Form of Confirmation*" are by no means unanimous.

A.D. 1431.—The Council of Florence (in which the question of the number of Sacraments was settled) adopted

^b *Actor.*, cap. ii. et x.

the decree of Eugenius IV., that the Form of this Sacrament is, “I sign thee with the sign of the Cross, and confirm thee with chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.”

“Signo te signo crucis, et confirmo te chrismate salutis, in Nomine,” &c.—*Pontas, Dict. de cas. de conscience.* Summ. Concil. sub voce.

The rule is absolute, but it is not consistent with the facts. Merlin has arranged no less than twelve forms used in the Latin Church in the application of the chrism.

1. *Ordre Romain.*

“Confirmo te in Nomine Patris, et Filii et Spiritus Sancti. Amen.”

2. *MS. of M. Petau, Conseiller au Parlement de Paris*, estimated by Merlin as the oldest of all.

“Signum Christi in vitam eternam. Amen.”

Gelasian. Ibid.

3. *William Bishop of Auxerre* (A.D. 1223).

“Confirmo te signo crucis, et chrismate salutis.”

4. *Alexander Hales* (A.D. 1222), found a Pontifical written somewhat before his time.

“Confirmo te signo crucis, et Chrismate sanctificationis.”

5. *College of Foix, Toulon*, a ceremonial MS.

“Signum Christi in vitam eternam. Amen.” followed by “Confirmet te Deus Pater, et Filius et Spiritus Sanctus. Amen.”

6. *Another MS. at Toulon*, very old.

“Signet te Deus sigillo fidei suæ in consignatione fidei in nomine Patris et Filii et Spiritus Sancti. Amen.”

7. *Pontifical, Cottonian MSS.* Brit. Mus. Tiber. c. i. fo. 42. Eleventh century.

“Accipe signum sanctæ crucis Christi, chrismati salutis in Christo Jesu, in vitam æternam. Amen.”

8. *Pontifical of Egbert, Archbishop of York.* (in Assemani Ordo ii.)

“Accipe signum sanctæ crucis, chrismate salutis in Christo Jesu in vitam æternam. Amen.”

9. *Pontifical of Salzburg.* (Assemani Ordo iii.)

“Confirmo te, et signo in nomine Patris, et Filii, et Spiritus Sancti. Amen.”

10. *Pontifical of William Bishop of Mende.* (Assemani Ordo iv.)

“Consigno te signo sanctæ crucis, et confirmo te chrismate salutis. In nomine, &c., ut replearis eodem spiritu sancto, et habeas vitam æternam. Amen.”

11. *Pontifical, Eccles. Caturensis.* (Assemani Ordo vii.)

“Confirmo et consigno te in signum S. crucis, in nomine,” &c.

12. *Pontif. Ecclesie Noviomensis.* (Assemani Ordo x.)

“Consigno et confirmo te signo sanctæ crucis in nomine.”

The Forms used in the application of the chrism in the Eastern Churches, are still more dissimilar from those in use in the Latin Churches; and they vary, more or less, in their several services.

The Greek form is, “The seal of the gift of the Holy Ghost.”

The Coptic, “In the Name of the Father, &c. The unction of the grace of the Holy Ghost. Amen;” followed by seven other forms, on the application of the chrism to the several members of the body¹.

The Armenian Church has, “The sweet oil poured upon thee in the Name of Jesus Christ, the seal of heavenly gifts,” &c., (p. 148), and nine other forms.

The Chaldean form is remarkably simple, “N. is Baptized and perfected, in the Name, &c.” (p. 152).

The Syrian ritual is fuller, “With the holy chrism, the sweetness of the odour of Christ, with the seal of the true faith, with the complement of the gift of the Holy Spirit, N. is signed ✕ in the Name of the Father. Amen ✕ And of the Son, Amen. And of the Living and Holy Spirit unto life eternal. Amen.” (p. 154).

Beautiful as are these various forms, they stand in striking contrast with the constant forms of the two great Sacraments ordained by Christ Himself.

But there remains another element of uncertainty.

¹ Vid. Appendix, p. 142.

Migne expresses clearly the current opinion of Latin theologians, that “the form of Confirmation is *double*, 1st, the prayer which accompanies the imposition of hands ; 2nd, the words pronounced on the application of the chrism.”

“La forme de la Confirmation est double ; 1^o la prière qui accompagne l’imposition des mains ; 2^o les paroles prononcées pendant l’unction.”—*Encyclop. Theol. Migne, sub voce.*

As a matter of fact, the prayer for the sevenfold gifts of the Holy Spirit, substantially identical with our own, is found in all the Latin Service-books ; but in the Greek Confirmation Service there is no trace either of the imposition of hands, or the prayer which accompanies it ; and in those of the Eastern Churches, in which the laying on of hands is found, or implied, the accompanying prayer differs from the Latin^k.

Throughout the whole Christian world there has been an unanimous agreement, in acknowledging Baptism and the Holy Eucharist as Sacraments ordained by Christ Himself : there has also existed a substantial acknowledgment of Water in the one Sacrament, and Bread and Wine in the other, as the outward and visible sign of the inward and spiritual graces.

With regard to Confirmation there is no such agreement. We have seen above the conflicting opinions on the question, whether the laying on of hands, or the application of the chrism, was the essential *materia* : but this does not exhaust the difference. Those who look upon chrism as the essential *materia*, are neither agreed upon the question of the composition of the *materia*, nor *by whom* it must be consecrated.

Martene, quoting the second and third Carthaginian Councils, and the first Council of Toledo, states, that in

^k Vid. Order of Confirm., Coptic, pp. 142, 145 : Chaldean, p. 152.

the Bishop alone resides the power of blessing the chrism, either in the Latin or Greek Churches, adding, “ notwithstanding which, the Presbyters have ventured not unfrequently rashly to usurp the office.”

“Chrismatis confectio, et puellarum consecratio, a presbyteris non fiat.”—*Conc. Carthag.* II. c. 3.

“Ut presbyter inconsulto episcopo virgines non consecret, chrisma vero nunquam conficiat.”—*Ibid.*, III. c. 36.

“Quamvis pene ubique custodiatur ut absque Episcopo chrisma nemo conficiat; tamen quia in aliquibus locis, vel provinciis, presbyteri dicuntur chrisma confidere, placuit ex hæc die nullum alium nisi episcopum chrisma facere.”—*Conc. Toletan.* I.

And it appears that the practice continued some two hundred years.

The Benedictine editors, in a note upon an Epistle of Gregory, write, that the African Presbyters were forbidden by several canons to consecrate the chrism.

“Afris Presbyteris, ne chrisma conficerent plurimis canonibus prohibitum fuerat.”—*Nota h. in Ep. Greg. liv. Indic. xii. Ep. xxvi.*

Lastly, What is the Scripture evidence? The word mystery (*μυστήριον*, equivalent in later times to *sacramentum*) is found twenty-one times in the New Testament. Sixteen times it is rendered in the Vulgate by *Mysterium*, and five times by *Sacramentum*.

The word *Sacramentum*, as a rendering of *μυστήριον*, occurs first in the Epistle to the Ephesians, i. 9: “Ut notum faceret nobis sacramentum voluntatis suæ, secundum beneplacitum ejus,” &c. Here the word mystery seems to indicate the secret purpose of God, that the Gentiles, hitherto aliens from the covenant of mercy, were now to be made partakers of the inheritance with God’s ancient people; not by a change of purpose, but in accordance with the counsel of His own will. The word mystery lends itself to this meaning without any difficulty; but neither “mys-

tery" nor "Sacrament," as used in this passage, is patient of application to any one of the seven Sacraments of the Roman use.

In the third chapter *μυστήριον* is, in the third verse, translated in the Vulgate by "sacramentum," and in the fourth by "mysterium." Here, also, there appears to be no reference to any special feature of Christian worship, whether sacramental or otherwise. The mystery is, "that the Gentiles should be fellow-heirs" with God's ancient people, "and of the same body, and partakers in His promise in Christ by the Gospel." The use of the word in the ninth verse, sets clearly before us the idea which clings so closely to the word *μυστήριον* as used by St. Paul. The mystery is united to its revelation. It is a mystery which ripens into knowledge; "To make men *see* what is the economy (or dispensation) of the mystery."

In the fifth chapter, verse thirty-two, the Vulgate reads, "Sacramentum hoc magnum est." Hence, probably, the application of the name of Sacrament to marriage. "'This mystery is great.' What mystery? That which Adam, the father and representative, the patriarch and prophet of the whole family, was empowered of God to reveal¹ concerning the oneness of man with his wife, for whom the man leaves his own nearest and dearest relations, and severs himself from his own flesh and blood, and joins himself to one who has no relationship to him, and unites himself to her indissolubly, so that they twain become one flesh. This appears to be the true sense of the words, and to be evinced by the pronoun *τοῦτο*, 'this^m.'"

A great mystery indeed, but greater far the mystery of which it is but a type,—the union between Christ and the Church.

¹ Chrysostom, Hierome, Theophylact.

^m Wordsworth, Gr. Test., in Eph. v. 31.

The last use of “Sacramentum” for *μυστήριον* is found in 1 Tim. v. 16: “Manifeste magnum est pietatis sacramentum quod manifestatum est in carne,” &c.

ὅμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον.—1 Tim. iii. 16.

Here, again, is no reference to any one of the “seven Sacraments,” but to the mystery of the Incarnation.

If, therefore, the word *μυστήριον*, translated in the Vulgate by “Sacramentum,” has no reference to the seven Sacraments as defined in the Tridentine Council, still less can the same word, translated in the Vulgate by “mysterium,” be equivalent to “sacramentum” in its technical use.

The title of “Sacrament,” therefore, is not required by Holy Scripture, in reference to Confirmation; nor is it obligatory by the law of the Church, the Tridentine Canons having failed to secure the sanction of the Church universal. No doubt Confirmation has again and again been called a Sacrament; but so have many other ceremonies, as shewn above (pp. 99—101), which yet have never been formally defined, and raised to a par with Baptism and the Holy Eucharist; and we may well be satisfied to know that, in the sacred ordinance of Confirmation, we have the essential elements of the holy rite, the Bishop as the minister of the laying on of hands, in accordance with the practice of the Apostles, and the prayer for the seven-fold gifts of the Holy Spirit.

There have, indeed, been some in times past, and there are not a few in our own day, who regret the loss of the chrism, and some who would thankfully see it restored to our office; but at the same time, we may thank God for what He has given us. If any regret the title of Sacrament, they may comfort themselves that they are not tempted to dispute whether the imposition of hands or

the sanctified chrism be the *material* of the Sacrament, and whether the prayer for the seven-fold gifts, or, on the other hand, the words spoken with the application of the chrism be the *Form*.

That which the English Church has retained is precisely that which the Apostles practised ; the laying on of the Bishop's hand, with the prayer for the seven-fold gifts of the Holy Ghost,—the prayer which, word by word, as closely as the difference of language permits, is identical with that which St. Ambrose, St. Augustine, St. Anselm, Gregory the Great, and our own St. Augustine, and all the saintly Bishops of the West, for eighteen centuries offered at the throne of grace, on behalf of those little ones upon whom they laid their hand.

CHAPTER VI.

CONFIRMATION IN ITS RELATION TO BAPTISM, THE HOLY EUCHARIST, AND THE AGE OF THE CANDIDATES, &c.

CONFIRMATION is closely related on the one side to Baptism, and on the other to the Eucharist.

No sooner had the promise of our Lord to the Apostles been fulfilled by the outpouring of the Holy Ghost, than St. Peter, in his address to the wondering spectators, exhorted those who had received his teaching, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

μετανοήσατε καὶ βαπτισθήτω ἔκαστος ὑμῶν ἐπὶ τῷ δυνόματι Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἀμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.—Acts ii. 38.

He then proceeds to extend the promise of the same gracious gifts to their children, as to themselves, and to all whom the Lord should call.

ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν ὅσους ἀν προσκαλέσηται Κύριος δὲ Θεὸς ὑμῶν.—Acts ii. 39.

When the Apostles, at Jerusalem, heard that the people of Samaria had received the Gospel, and had been baptized by Philip, “they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost^a. ”

^a *Acts viii. 14—17.*

In the two following chapters the order of the gifts is reversed. Ananias laid his hand upon Paul, with the words, "Brother Saul, the Lord, even Jesus, . . . hath sent me that thou mayest receive thy sight, and *be filled with the Holy Ghost*—immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized^b."

In the tenth chapter we find St. Peter preaching in the house of Cornelius, and while he was speaking, "the Holy Ghost fell on all them which heard the word." In this case we may, without presumption, suppose that the outpouring of the Spirit was given before they had been baptized for the remission of sins, to assure the Jewish converts that the Gentiles were to be received into the Christian covenant on the same footing as the Jews. Even St. Peter seems to have had some lingering uncertainty when he asks, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we^c?"

In the nineteenth chapter, St. Paul, arriving at Ephesus, found certain disciples, and supposing that they had received Christian Baptism, enquires, "Have ye received the Holy Ghost?" which was equivalent to asking whether they had been confirmed: but on learning that they had received only the Baptism of John, "they were baptized in the name of the Lord Jesus: and when Paul had laid his hands upon them, the Holy Ghost came upon them^d."

In the earlier notices of the practice of the Church we find the same custom.

Tertullian, in the seventh chapter of *De Baptismate*, writes: "Then coming forth from the font, we are anointed with the blessed unction;"

^b Acts ix. 17, 18.

^c Ib. x. 44—47.

^d Ib. xix. 1—6.

"Exinde egressi de lavacro perungimur benedictâ unctione."—*De Bapt.*, c. 7.

and in the following chapter, "Hereupon the hand is laid on, for benediction, calling and inviting the Holy Spirit."

"Dehinc manus imponitur, per benedictionem advocans et invitans Spiritum Sanctum."—*Ibid.* 8.

Bingham sums up the practice of the Early Church, in clear and distinct terms : "This (viz. Confirmation) was always administered together with Baptism, if the Bishop, who was the ordinary minister of it, were present at the action. But if he was absent, as it usually happened to be in Churches at a distance from the mother Church, or when persons were baptized in haste upon their sick bed, then Confirmation was deferred till the Bishop could have a convenient opportunity to visit them e."

The Apostolical Constitutions, with reference to the episcopal office, say : "By whom the Lord gave you the Holy Spirit, with the laying on of hands. . . . by whom ye were sealed with the oil of gladness, and with the unguent of knowledge, by whom ye became children of light, by whom the Lord, *in your Baptism* bearing witness to the laying on of the Bishop's hand, uttered his sacred voice over each of you, saying, 'My Son art thou, this day have I begotten Thee.'"

δι' οὗ τὸ Ἄγιον Πνεῦμα δὲ Κύριος ἐν ὑμῖν ἔδωκεν, ἐν τῇ χειροθεσίᾳ. . . . δι' οὗ ἐσφραγίσθητε ἐλαίῳ ἀγαλλιάσεως καὶ μύρῳ συνέσεως δι' οὗ νίοι φωτὸς ἀνδείχθητε δι' οὗ Κύριος ἐν τῷ φωτισμῷ ὑμῶν τῇ τοῦ ἐπισκόπου χειροθεσίᾳ μαρτυρῶν ἐφ' ἔκαστον ὑμῶν τὴν ἱερὰν ἐξέτεινε φωνὴν, λεγών· νίος μου εἶ σύ, Ἐγὼ σήμερον γεγένηκά σε.—Lib. ii. cap. 32.

St. Cyprian, speaking of the reception of heretics and schismatics into the Church, says that they ought to be

baptized, because it is not sufficient for them to receive the laying on of hands for the reception of the Holy Spirit, unless they receive the Baptism of the Church. For then only will they be wholly sanctified and become the Sons of God, when they are born in both Sacraments.

“Quod parum sit eis manum imponere ad accipiendum Spiritum Sanctum, nisi accipient et ecclesiæ Baptismum. Tunc enim demum plene sanctificari, et esse filii Dei possunt, si sacramento utroque nascuntur, cum scriptum sit: ‘Nisi quis renatus fuerit ex aqua et Spiritu, non potest introire in regnum Dei.’”—*Eph. lxxii. ad Steph.*, tom. i. p. 228. *Wircemburgi*, A.D. 1782.

Haymo on Hebrews xiii., says, “The gift of the Holy Spirit is given in Baptism, by the imposition of hands.”

“Donum Spiritus Sancti datur in Baptismate per impositionem manus Episcoporum.”

St. Augustine, in one of his sermons, speaking of a child, resuscitated in answer to the mother’s prayers, says, “He was baptized, sanctified, anointed, the Bishop’s hand was laid upon him, and when all the Sacraments were completed he was taken up.”

“Tulit [mater] illum ad presbyteros, baptizatus est, sanctificatus est, unctionis est, imposita est manus, completis omnibus sacramentis, assumptus est.”—*Serm. cccxv.*

The author of the book *De Eccles. dogmatibus*, among the works of St. Augustine, writes: “If the candidates are infants, or are dull, and ignorant of doctrine, let those respond for them who present them, in accordance with the custom of Baptism: and so fortified with the laying on of the hand, let them be admitted to the Eucharistic Mysteries.”

“Si vero parvuli sunt vel habetes qui doctrinam non capiant; respondeant pro illis, qui eos offerunt juxta morem baptizandi: et si

manu- impositione et chrismate communiti, Eucharistiae Mysteris ad-
mittantur.”—Cap. 52.

Maskel says that, “in many portions, even of the West, there is reason to suppose that this practice [of confirming immediately after Baptism] continued up to so late as perhaps the tenth century.”¹

The Abbé Migne writes, that “at the present time, in remembrance of the antient custom, the Confirmation of adults follows immediately after Baptism;” and he adds, “The Greek Church only has retained the primitive custom.”² But this is a mistake. It is still the practice of other Eastern Churches. In the Chaldean Order of Confirmation the first rubric begins, “*Then* (i.e. after the Baptism) the Priest comes out through the doors of the screen.”

In the Syrian Ritual the continuity of Confirmation is shewn in the first prayer, “This seal *also* in Thy servants receive, who by the faith of Baptism *are* elected into the company of Thy soldiers.” In the Coptic Service occur these words, “Jesus Christ, Son of God the Father, fill thee with strength and grace, O blessed child, who hast received Holy Baptism. Thrice worthy such a Christian! receive the Spirit, the Paraclete, and celestial benediction, by the unction of the holy chrism.”

In the Armenian Order of Confirmation, the connection is still more clearly expressed in the opening prayer: “O God, who . . . hast given them power to become the sons of God by water and the Holy Spirit, whereby Thou hast graciously regenerated this Thy servant N. in Thy laver; sanctify him by Thy truth, and the graces of Thy Holy Spirit, that he may be made a temple and habitation of Thy Divinity.”

In the Eastern Churches the Ministry of Confirmation

¹ *Monum. rit.*, vol. i. p. 212, 1846.

² *Encycl. Theolog.*, tom. 8^{me} col. 425.

was permitted to the Priesthood, using the chrism consecrated by the Bishops.

In the West the difficulty of holding Confirmations frequently in distant places, with a comparatively small number of Bishops, led gradually to a separation, in point of time, from Baptism.

But it is certain that, even in the Western Church, the separation was not willingly accepted, and the interval, if inevitable, was to be as small as possible.

As late as the ninth century Haymo wrote, “The gift of the Spirit is given in *Baptism*, by the imposition of the Bishop’s hand^b.”

The Abbé writes again: “It appears certain that in the thirteenth century no vestige of this ancient custom remained.” But there is testimony to the contrary. The Pontifical of the Church of Apamea, in a MS. of the year 1214, prescribes that “after the rites of Baptism, if the Bishop is present, he ought immediately to confirm with the chrism . . . according to the custom of several Churches: ‘secundum consuetudinem quarundam ecclesiarum.’” The MS. Ritual of the Church of Reims, the Pontifical of the Church of Noyon, and the ritual, bring down the custom later still.

And even after the separation of Confirmation from Baptism had become general in the Western Churches, the interval was as brief as circumstances would permit.

The evidence of the English Church is very clear.

In the *Constitutions of Worcester* (A.D. 1240), the parents are directed to present their children for Confirmation “within the year.”

“*Sciant patres, et matres, &c., infra annum . . . eos præsentaverint confirmandos.*”—*Wil. Conc.*, tom. i. p. 667.

^b *In Heb. xiii. apud Bingham*, Bk. xii. sec. 4.

The Synod of Chichester also (A.D. 1246), prescribes “within the year.”

The Synod of Exeter (A.D. 1287) decrees that the children should receive the Sacrament of Confirmation “within the third year, if a Bishop (their own or a stranger) can be had.”

“Statuimus ut parvuli infra triennium a tempore ortū sui confirmationis recipient sacramentum, dum tamen proprii vel alieni episcopi copia habeantur.”—*Spelman*, vol. ii. p. 353.

In the diocese of Sarum (A.D. 1217) a longer interval, five years, is permitted as a maximum, but a penalty is required if that limit be negligently overpast, viz., exclusion from the Church until the child is confirmed. And the Priest, if negligent in the matter, is subject to the same penalty.

“Frequentes sacerdotes moneant populum ad confirmationem puerorum, &c., quod si ultra quinque annos ad plus puer fuerit per negligentiam et incuriam parentum non confirmatus, tam pater quam mater ab ingressu ecclesiae tum diu suspendantur quousque puer confirmetur. Simili pena subjacebit sacerdos qui circa hoc negligens extiterit.”—*Constat. Ric. Episcop. Sarum*, A.D. 1217. *Spelman*, vol. ii. p. 143.

The Constitutions of Richard Bishop of Durham (A.D. 1220) lay down similar penalties, if the negligence exceeds the seventh yearⁱ.

Another Synod, held in Durham twenty years later, reiterates the canon and the penalty above^j.

This appears to have been the extreme limit of age within which baptized children were permitted to be withheld from Confirmation; and it approximates to the language of the Reformed Prayer-books.

In Edward’s first book, the rubric directs that, “So soon as the children can say in their mother tongue the Articles

ⁱ *Spelman*, tom. ii. 169.

^j *Wil. Conc.*, p. 576.

of the Faith, the Lord's Prayer, the Ten Commandments, and also can answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in ; then they shall be brought to the Bishop, by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation."

Our present rubric is substantially to the same effect, as are the rubrics of the intervening books.

A very large proportion of well-taught children can at that age fulfil the conditions laid down in this rubric.

It is a law binding upon the parochial clergy to present to the Bishop those whom they have found ready to fulfil these requirements.

A large proportion of the children of our National Schools are ready to our hands ; but if their Confirmation be deferred to their fourteenth year, they will be found to have passed beyond the control of their Parish Priest. Many of the girls will have taken service in families beyond the bounds of their native place, and the boys will be found to have forgotten much of the teaching which they had learnt in school, and, alas, too many will have fallen into sins which they might have escaped, if they had received the Confirmation of the sevenfold graces, imparted to them by the laying on of hands.

When our Lord was upon earth, religious parents brought young children to Him that He should touch them. His disciples rebuked those that brought them ; "but when Jesus saw it He was much displeased, and He said unto them, SUFFER THE LITTLE CHILDREN TO COME UNTO ME, and forbid them not ; for of such is the kingdom of God. . . . AND TOOK THEM IN HIS ARMS, PUT HIS HANDS UPON THEM, AND BLESSED THEM." Can it be wrong to follow His example ?

As Confirmation is the complement of Baptism, so it is ordinarily a condition of Communion. In the earlier ages it was the custom that the newly-confirmed should receive the Eucharist. Bingham quotes Gennadius (*cir. A.D. 450*), who speaking of the Baptism of children, says that their sponsors must answer for them, according to custom; “and thus fortified with the imposition of hands and chrism, they should be admitted to the mysteries of the Eucharist^k. ”

In the Confirmation service of Archbishop Egbert (eighth century) the newly-confirmed are immediately admitted to the Holy Communion.

“Modo communicandi sunt de sacrificio.”—*Pontif. of Egbert*, p. 114.

The Coptic order of Confirmation says, “Give him the Holy Communion of the Sacrament,” p. 145.

In the Armenian, “The Priest ministers to him the Communion,” p. 150.

The Pontifical of Apamea (MS. of the year 1214), prescribes that, “after the rites of Baptism, if the Bishop is present, he ought immediately to confirm with the chrism, and give the Communion according to the custom of some churches, p. 128.

Tertullian unites in a single paragraph the washing of regeneration, the unction, the laying on of hands, and the reception of the Body and Blood of Christ.

“Caro abluitur, ut anima emaculetur. Caro ungitur, ut anima consecretur. Caro signatur, ut et anima muniatur. Caro manus im-positione adumbratur, ut et anima Spiritu illuminetur. Caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur. Non possunt ergo separari in mercede, quas opera conjugit.”—*De Resur.* viii.

and again, “He seals [the faithful] with water, He clothes with the Holy Spirit, He feeds with the Eucharist.”

^k See p. 114, “Si vero parvuli,” &c.

"Aquâ signat, Sancto Spiritu vestit, Eucharistiâ pascit."—*De prescrip. hæret.*, c. 36.

and once more, recording the Sacraments ministered by heretics, he writes,

"Ut ipsas quoque res divinorum sacramentorum in dolorum mysteriis æmuletur, tingit et ipse quosdam, utique cidentes et fideles suos . . . signat illic in frontibus milites suos, celebrat et panis oblationem," (c. 40.)

At a council held in the year 1281, under Archbishop Peckham, against those who were negligent in receiving Confirmation, it was decreed, "That none should be admitted to the Holy Communion, unless they were confirmed, or had been reasonably hindered."

"Statutus quod nullus ad Sacramentum Corporis et Sanguinis Domini admittatur extra articulum mortis, nisi fuerit confirmatus, vel nisi à receptione Confirmationis rationabiliter fuerit impeditus."—*Conc. Lambesa, A.D. 1281, Spelman*, vol. ii. p. 331, *contra negligentes Confirmationem.*

In the First Prayer-book of Edward (1549), it was ruled that, "There shall none be admitted to the Holy Communion, until such time as he be confirmed." (p. 158).

In the Second Book of Edward (1552), the words stood thus: "And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism, and be confirmed;" with which the Prayer-book of Elizabeth, 1559, that of James I., 1604, and the Scotch Liturgy, 1637, agree.

In the revision under Charles II. in 1662, the words, "or be ready and desirous to be confirmed," were added, with which our present order is identical.

THE DUTY OF SPONSORS IN REGARD TO CONFIRMATION.

ONE of the duties of Sponsors is to present their God-children to the Bishop for Confirmation.

In the English Church the rule has been laid down, that “*no parent is to be admitted to answer as Godfather for his own child,*” and that “*no person be admitted Godfather or Godmother, before the said person so undertaking hath received the Holy Communion!*¹”

In the Roman Church there is considerable difference of practice. In the Pontifical of Clement VIII. the rule is laid down that “*no unconfirmed person, or parent, or wife, &c., can act as Godparent in Confirmation;*” and affirms that, “*Spiritual relationship is contracted in this Sacrament;*” that it is an impediment against marriage, and annuls the marriage contracted.

“*Nullus qui non sit confirmatus, potest esse in confirmatione Patrinus; nec pater, aut mater, aut uxor . . .*” and again, “*Hoc Sacramento contrahitur Spiritualis cognatio, impediens matrimonium contrahendum, et dirimens jam contractum.*”—*Pontific. Clem. VIII.* (A D 1596).

No corresponding rubric is found in the Rouen Ritual. On the contrary, a note by the editor states that no such custom prevailed in that diocese.

“*Confirmandum olim episcopo, offerebant Patrinus et Matrina; et cum confirmato, si usus ille adhuc vigeret, contraherent spiritalem cognitionem eodem modo quo in baptismo. Non viget autem in ista Diœcesi.*”—*Rit. Roth.* 1739.

In the preceding pages questions have been mooted on which good men and liturgical scholars have held different opinions. Customs, we find, have not been alike in all ages, or in all countries. The services of the various Churches are not identical. In some Churches the laying on of hands prevails, in others the chrism only; and again in others the two are united. In some the Bishop is the sole minister, in others Presbyters, using chrism consecrated by the Bishop.

¹ Wheatly, c. vii. sec. 1.

In the Apostolic times miraculous phenomena accompanied the laying on of hands: these rarely, if at all, followed Confirmation in the succeeding centuries.

But the faith of God's true servants has not failed. Long ago the contrast was drawn out by St. Augustine, in words which, coming from a heart burning with the fire of love, may, with God's blessing, kindle a corresponding love in other hearts.

“Quis enim nunc hoc expectat, ut ii quibus manus ad accipiendum Spiritum Sanctum imponitur, repente incipient linguis loqui? Sed invisibiliter et latenter intelligitur propter vinculum pacis eorum cordibus divina charitas inspirari, ut possint dicere, ‘Quoniam charitas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis^{m.}.’”—*De Bapt. contr. Donat. c. xvi.*

^{m.} For the English rendering, see p. 14.

A P P E N D I X.

RITES OF CONFIRMATION

From the Codex Liturgicus Eccl. Universæ, lib. iii., De Confirmatione. Jos. Aloysii Assemani (Romæ, M. DCCL., tom. iii.)

ORDO I.

GELASIUS I., POPE, A.D. 492^a.

E Sacramentario Gelasiano.

Deinde (scilicet post baptismum) ab episcopo datur eis Spiritus Septiformis. Ad consignandum IMPONIT EIS MANUM in his verbis: Deus omnipotens, Pater Domini Nostri Jesu Christi, qui regenerasti famulos tuos ex aqua, et Spiritu Sancto: quique dedisti eis remissionem omnium peccatorum: Tu, Domine, inmitte in eos Spiritum Sanctum Tuum Paraclitum: et da illis Spiritum sapientiae, et intellectus; Spiritum consilii et fortitudinis, Spiritum scientiae et pietatis. Adimple eos Spiritu timoris Dei, in nomine Domini nostri Jesu Christi, cum quo vivis, et regnas, Deus semper cum Spiritu Sancto, per omnia saecula saeculorum. Amen.

Postea signat eos in fronte de chrismate dicens, Signum Christi in vitam æternam. R̄. Amen. Pax tecum. R̄. Et cum spiritu tuo.

Then (that is to say, after baptism) the sevenfold gift of the Spirit is given by the Bishop. To seal them HE LAYS HIS HAND UPON THEM, with these words: Almighty God, Father of our Lord Jesus Christ, Who hast regenerated these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Do Thou, O Lord, send down upon them Thy Holy Spirit the Comforter, and give them the Spirit of wisdom and understanding, the Spirit of counsel and fortitude,

^a Author of *Codex Sacramentarius*.

the Spirit of knowledge and piety. Fill them with the Spirit of godly fear, in the name of our Lord Jesus Christ, with Whom Thou livest and reignest, God always, with the Holy Spirit, world without end. Amen.

Afterwards he signs them on the forehead with chrism, saying, The sign of Christ unto life eternal. R. Amen. Peace be with thee. R. And with thy spirit.

GREGORY I., Bishop of Rome, A.D. 597.

In Sacramentario Gregoriano legitur:

Oratio ad consignandos infantes.

Omnipotens sempiterne Deus, qui regenerare dignatus es, &c. (as in *Sacram. Gelas.*, with slight variations). [Assemani observes, Hic desinit ordo in quo deest chrismatio ac manuum impositio prævia, seu conjuncta cum invocatione Spiritus Sancti.]

The prayer for the sealing of infants.

Almighty everlasting God, who hast vouchsafed to regenerate, &c. [Assemani observes, "Here ends the Order, in which chrismation and previous laying on of hands is wanting, nor is it united with the previous invocation of the Holy Spirit."]

ORDO II.

EGBERT, ARCHBISHOP OF YORK, eighth century.

Ex antiquo Pontificali MS. Egberti Archiepiscopi, qui circa medium saeculum octavum Eboracensem regebat Ecclesiam.

Confirmatio hominum ab Episcopo dicenda. Quomodo confirmare debet.

Omnipotens sempiterne Deus, &c., famulum tuum et immitte in eum Septiformem Spiritum tuum sanctum Paraclitum de cœlis Amen. Da ei Spiritum Sapientiae, &c.

Hic debet mittere Chrisma in fronte ipsius hominis, et dicere, Accipe signum Sanctæ Crucis, Chrismate salutis in Christo

Jesu in vitam æternam. Amen. Pax tecum. Et cum Spiritu tuo. Pax et benedictio Domini sit semper tecum. Et cum Spiritu tuo.

* * * * *

Modo communicandi sunt de sacrificio. Sequitur benedictio Episcopalis.

Benedicat vos omnipotens Deus, &c.

* * * * *

Alia benedictio ad missam post confirmationem . . . Ut quicunque sunt ex aqua et Spiritu Sancto renati, semper sint tuâ protectione muniti. Amen.

The confirmation of men to be said by the Bishop: the manner in which the Candidates should be confirmed.

Almighty everlasting God, &c. . . . Bestow upon Thy servant Thy sevenfold Spirit, the Holy Comforter from heaven. Amen. Give him the Spirit of wisdom, &c.

Here he must apply the chrism on the forehead of the man, and say, Receive the sign of the holy cross , with the chrism of salvation in Christ Jesus, unto life eternal. Amen. Peace be with thee. And with thy spirit. The peace and the blessing of the Lord be ever with thee. And with thy spirit.

Then they are to be communicated with the sacrifice. The Episcopal blessing follows.

Almighty God bless you, &c.

Another blessing at the Mass after confirmation . . . that whosoever are regenerate by water and the Holy Ghost, may ever be defended by Thy protection. Amen.

ORDO III.

SALZBURG, cir. A.D. 600.

Ex Pontificali Vindocinensi, sive Salisburgensi ante 600 exarato.

Pontifex veniens ad infantes, tenente Archidiacono Chrisma, involutis scapulis, et brachiis ex panno lineo, elevata, et composta manu super capita omnium, det orationem super eos cum invocatione septiformis gratiae Spiritus Sancti.

Spiritus sanctus superveniat in vos, et virtus Altissimi sine peccato custodiat vos. *Oratio, Omnipotens sempiterne, &c.*
Oratione expleta, interrogantibus Diaconibus nomina singulorum, Pontifex, uncto pollice in Chrismate, faciat crucem in frontibus singulorum, ita dicens, Confirmo te, et signo in nomine Patris, et Filii, et Spiritus Sancti. Amen.

* * * * *

Item oratio post Confirmationem : Deus qui apostolis, &c.
Et Episcopus dat benedictionem super confirmatos, ita, Benedicat vos omnipotens, &c.

The Bishop coming to the infants, the Archdeacon holding the Chrism, his shoulders and arms wrapped in linen cloth, lifting his hand, and laying it upon the heads of all, offers a prayer over them, with the invocation of the sevenfold grace of the Holy Spirit.

Let the Holy Spirit come upon you, and the virtue of the Highest keep you without sin. *Prayer. Almighty everlasting, &c.* *The prayer ended, the Deacons asking the name of each, the Bishop, having dipped his thumb in the Chrism, shall make the sign of the cross on the forehead of each, thus saying, I confirm thee, and sign thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

* * * * *

Also the prayer after Confirmation : O God, who didst give to Thine Apostles, &c.

And the Bishop gives the blessing over those who have been confirmed, as follows : Almighty God bless you.

ORDO IV.

PONTIFIC. GUIL. MIMATENSIS.

Ex MS. Pontificali Guillermi Episcopi Mimatis [= Mende], quod usui fuit Joanni Saireberuche Episcopo Catalaunensi, [= Chalons-sur-Marne] et ex Pontificali Ecclesie Parisiensis annorum cir. 300.

DE CHRISMANDIS IN FRONTE PUERIS.

Pontifex pueros in fronte chrismare volens, paratus cum amiciu, &c., præmittit admonitionem . . . deinde, loto prius

*et terzo pollice dexteræ manūs, Confirmandis genua flectentibus,
et junctis ante pectus manib⁹, dicit,*

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat a peccatis. R. Amen.

*Deinde dicit, Adjutorium nostrum, &c., et tunc elevatis, et
super Confirmandos extensis manib⁹, dicit Orationem,*

Omnipotens sempiterne Deus, &c.

Tunc, &c., inquisito singillatim nomine cuiuslibet consignandi sibi per Patrinum, vel Matrinam flexis genibus præsentati, et summitate pollicis dexteræ manus Chrismate intincta, Pontifex facit Crucem in fronte illius, dicens: Johannes, vel Maria vel alio quovis nomine, consigno te signo Sanctæ crucis et confirmo te Chrismate salutis. In nomine, &c. . . . ut replearis eodem Spiritu Sancto, et habeas vitam æternam. R. Amen.

CHRISMATION ON THE FOREHEADS OF CHILDREN.

The Bishop, proposing to apply the Chrism to the foreheads of the children, provided with a garment, &c., begins with an admonition then, having first washed and dried his right-hand thumb, the candidates kneeling on their knees, their hands clasped before their breast, he says,

The Holy Spirit come upon you, and the virtue of the Highest keep thee from sin. Amen.

Then he says, Our help is in the Lord, &c., and then, lifting up and extending his hands over the candidates, he offers this prayer.

Almighty, everliving God, &c.

ORDO V.

Nearly identical with the preceding.

ORDO VI.

APAMEA (IN SYRIA).

Ex MS. Pontificali Insignis Ecclesiæ Apamensis in Syria.

Infantes quidem in brachiis dexteris tenentur: majores vero pedem ponant super pedem Patrini sui. Quibus per ordinem

dispositis ante Pontificem: ipse Pontifex, impositâ manu super capita singulorum, dat orationem super eos, cum invocatione septiformis gratiae Spiritus Sancti, sic dicens:

Spiritus Sanctus super vos descendat, et virtus Altissimi sine peccato vos custodiat. Amen.

Dominus vobiscum. Oratio,—*ut supra.*

Tunc Pontifex intincto pollice in Chrismate et interrogato unuscumque nomine, faciat Crucem in frontibus singulorum sic dicens, Johannes, &c. Signo te signo crucis, Confirmo te Chrismate salutis. In nomine Patris, &c. Amen.

Pax tecum. R. Et cum spiritu tuo.

* + * * *

The infants are held in the right arms, but let the elder ones put their foot upon the foot of their godfather. And when they are arranged in order before the Bishop, the Bishop himself laying his hand upon the head of each, offers the prayer over them, with the invocation of the sevenfold grace of the Holy Spirit, saying, as follows:

May the Holy Spirit come down upon you, and the power of the Highest keep you without sin. Amen.

The Lord be with you. Prayer,—as above.

Then the Bishop, dipping his thumb in the chrism, and asking the name of each . . . shall make the sign of the cross on the forehead of each, saying, John, &c., I sign thee with the sign of the cross, I confirm thee with the Chrism of salvation. In the name of the Father, &c. Amen.

Peace be with you, and with thy spirit, &c.

ORDO VII.

EX PONTIFICALI ECCLESIA CATURCENSIS.

Ab annis circiter 800 scripto.

Ad confirmationem Benedictio (no rubrics).

..... Confirmo et consigno te in signum S. Crucis in nomine, &c.

Benediction at Confirmation. I confirm and consign thee with the sign of the Holy Cross. In the name, &c.

ORDO VIII.

MONASTERII MOYSACENSIS.

Ex MS. Libro Sacramentorum Monasterii Moysacensis, annor. cir. 800.

Begins at once, Confirmo te signo crucis. In nomine, &c., in vitam æternam. Amen.

Wanting the invocation, imposition, and unction, but implying the two latter in the prayers.

I confirm thee with the sign of the Cross. In the name, &c., unto Life eternal. Amen.

ORDO IX.

ROMAN MISSAL AD USUM FRAT. MIN.

From the Roman Missal, annor. cir. 200, ad usum Fratrum Minorum accommodato.

No rubrics.

Prayers the same essentially.

Johannes, signo te signo Crucis, confirmo te Chrismate salutis. In nomine, &c.

John, I sign thee with the sign of the Cross, I confirm thee with the Chrism of salvation.

ORDO X.

NOVON.

Ex Pontificali Ecclesiae Noviomensis Ordo ad consignandum Infantem annor. 400.

Consigno, et confirmo te Signo Sanctæ Crucis, in nomine &c.

I consign, and confirm thee with the sign of the Holy Cross, in the name &c.

ORDO XI.

CLEMENT VIII., A.D. 1600; URBAN VIII., A.D. 1623.

*Ex Pontificali Romano, Clementis VIII., ac Urbani VIII.
auctoritate recognito.*

Directions for dress, &c. . . . populum coram se stantem admonet, quod nullus alius nisi solus Episcopus Confirmationis ordinarius Minister est^b.

Nullus Confirmatus debet reconfirmari. Nullus, qui non sit Confirmatus, potest esse in Confirmatione Patrinus, nec Pater aut Mater, Maritus, aut Uxor.

The candidates placed as before.

Sanctus Spiritus superveniat in vos, &c. (exactly as in the present Roman Rite).

Tunc extensis versus Confirmandos manibus, dicit, Omnipotens, &c.

. . . . summitate pollicis dextræ manus chrismate, intincta, dicit, N. Signo te signo \ddagger crucis, et confirmo te Chrismate salutis. In nomine Patris, &c.

Deinde leviter in maxilla cœdit, dicens, Pax tecum^c.

Directions for dress, &c. The people standing before him, the Bishop admonishes that none but a Bishop is the ordinary minister of Confirmation.

No confirmed person can be re-confirmed. None who has not been confirmed, can be a godfather in Confirmation, nor can a father or mother, husband or wife.

The candidates placed as before.

The Holy Spirit come upon you, &c. (exactly as in the present Roman rite).

^b Note by Asseman.—Ministrum Confirmationis ordinarium esse Pontificem Patres et canones passim definiunt. At minister extra ordinem nimis ex dispensatione seu expressa, seu tacita, Summi Pontificis esse posse Presbyterum multis probat Sapientissimus Benedictus XIV. in libr. de Synod. Cap. de

Confirm., et de facto S. Gregor. lib. 3. Epis. 26. Calaritanis quibusdam Presbyteris concessit potestatem consignandi infantes.

^c Note by Asseman.—Alapa in origine erat osculum pacis, quod honestatis ratione habita ad feminas per levem manus contactum in genis cœpit dari, &c.

Then, his hands extended towards the candidates, he says, I sign thee with the sign of the cross, and confirm thee with the Chrism. In the Name of the Father &c., &c.

Then the Bishop slightly strikes the cheek-bone, saying, Peace be with thee^d.

ORDO XII.

RIT. CARDIS. SÆ. SEVERINÆ^e.

*Sacrae Confirmationis post Solemne Baptisma, ex Rituali Cardinalis
Sanctæ Severinæ.*

* * * + *

Invocatio.

Tunc veniens ad Confirmandos elevat manum et imponit supra capita singulorum cum invocatione Septiformis gratiae Spiritus Sancti dicens: Dominus vobiscum..... Johannes Consigno te signo Crucis, et confirmo te Chrismate Salutis \ddagger in nomine, &c.

.... Deinde dat ei leviter alapam, &c.

Invocation.

Then coming to the candidates, he lifts his hand and lays it upon the head of each, invoking the sevenfold grace of the Holy Ghost, saying, The Lord be with you.... John, I consign thee with the sign of the cross, and confirm thee with the Chrism of Salvation \ddagger , in the Name. Then the Bishop lightly touches the cheek of the confirmed.

ORDO XIII.

AMBROSIAN.

Ex Sacramentali Ambrosiano.

Long and minute *Rubrica seu instructiones*, directing the clergy how to instruct their candidates, &c.

^d Note by Asseman —The *Alapa* was originally the kiss of peace, for which by reason of modesty a touch of the hand was substituted.

^e A church in Rome, no longer existing

Repete, inquit S. Ambrosius, quia recepisti signaculum spiritale, Spiritum sapientiae, &c. . . . et serva quod accepisti. Signavit te Deus Pater, Confirmavit te Christus Dominus, et dedit pignus spiritus in corde tuo sicut Apostolicâ lectione didicisti.

Recall, says' St. Ambrose, how thou hast received the spiritual seal, the spirit of wisdom, &c., and keep that thou hast received. God the Father sealed thee, Christ the Lord confirmed thee, and gave thee this pledge of the Spirit in thine heart, as thou hast learnt in the Apostolic lesson.

FROM THE PONTIFICAL OF EGBERT, ARCHBISHOP
OF YORK, A.D. 732—766.

Confirmatio hominum ab Episcopo dicenda quomodo Confirmare debet.

Omnipotens sempiterne Deus, qui regenerare dignatus es hunc famulum tuum ex aqua et Spiritu Sancto, quique dedisti ei remissionem omnium peccatorum: tu, Domine, mitte in eum septiformem spiritum tuum sanctum Paraclitum de cœlis. Amen. Da ei spiritum sapientiae et intellectus. Amen. Spiritum consilii et fortitudinis. Amen. Spiritum scientiae et pietatis. Amen. Imple eum spiritu timoris Dei et Domini nostri Iesu Christi, et consigna eum signo sanctæ crucis tuæ propitiatus in vitam æternam. Amen.

Hic debet mittere chrisma in fronte ipsius hominis, et dicere.
Accipe signum sanctæ crucis chrismate salutis in Christo Iesu in vitam æternam. Amen.

Pax tecum.

Et cum spiritu tuo.

Pax et benedictio Domini sit semper tecum.

Et cum spiritu tuo.

Postea hanc orationem recitare debet.

Confirmet te Deus, Pater, et Filius, et Spiritus Sanctus, ut habeas vitam æternam, et vivas in sœcula sœculorum. Ecce

sic benedicetur omnis homo, qui timet dominum: benedicat tibi Dominus ex Sion, et videoas quæ bona sunt in Hierusalem omnibus diebus vitæ tuæ. Pax tecum in vitam æternam. Amen.

Modo ligandi sunt.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successores, cæteris fidelibus tradendum esse voluisti, respice propitius ad humilitatis nostræ famulatum, et presta ut eorum earumque corda, quorum vel quarum hodie frontem delinivimus, et signo crucis confirmavimus, Spiritus Sanctus adveniens templum gloriae suæ dignanter inhabitando perficiat. Per.

Modo Communicandi sunt de sacrificio. Sequitur benedictio episcopalis.

Benedicat vos Omnipotens Deus, qui cuncta ex nichilo creavit, et vobis in baptismate, et in confirmatione remissionem omnium peccatorum tribuat. Amen.

Quique Spiritum Sanctum igneis linguis suis dedit discipulis, corda vestræ ipsius illustratione irradiet, atque in sui amorem jugiter accendat. Amen.

Quatenus a cunctis vitiis emundati, ipsiusque opitulatione ab omnibus adversatibus defensi, templum illius effici mereamini. Amen.

Ille, qui vos creavit, ab omnibus malis imminentibus custodiat, et ab omni pravitate defendat. Amen.

Quod ipse. Amen.

Benedictio. Amen.

Alia Benedictio ad missam post Confirmationem.

Effunde, quæsumus Domine, super nos famulos tuos et famulas tuas cœlestem benedictionem tuam, quibus per nos eximium septiformem Spiritum Sanctum tuum tradere voluisti, eisdemque Spiritus Sancti gratiam et dona largire. Amen.

Ut quicumque sunt ex aqua et Spiritu Sancto renati semper sint tua protectione muniti. Amen.

Redundet in eis diffusa caritas per Spiritum Sanctum, quæ operiat et supereret omnem multitudinem peccatorum. Amen.

Protege eos et eas protectione divina, ut fugiant ab eis universa peccata, et tua semper studeant adimplere præcepta. Amen.

Requiescat in eis propitius, qui quondam requievit in Apostolis gloriosus.

Quod ipse. Amen.

Benedictio. Amen.

Almighty everlasting God, Who hast vouchsafed to regenerate this thy servant by water and the Holy Ghost, and hast given unto him forgiveness of all his sins ; Thou, O God, send down upon him Thy sevenfold Spirit the Comforter from heaven. Amen. Give him the Spirit of wisdom and understanding. Amen. The Spirit of counsel and courage. Amen. The Spirit of knowledge and piety. Amen. Fill him with the Spirit of the fear of God, and of our Lord Jesus Christ, and consign him with the sign of Thy holy cross  mercifully unto life eternal. Amen.

Here he is to put the Chrism on the forehead of the man, and say,

Receive the seal of the holy cross , with the Chrism of salvation, in Jesus Christ, unto life eternal. Amen.

Peace be with thee.

And with thy spirit.

Peace and the benediction of the Lord be ever with thee.

And with thy spirit.

Then the Bishop is to recite this Prayer.

God the Father, the Son, and the Holy Ghost confirm thee, that thou mayest inherit life eternal, and live for ever. Lo thus shall the man be blessed that feareth the Lord : the Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long. Peace be with thee unto life eternal. Amen.

They are now to be bandaged.

God, Who didst give to Thy Apostles Thy Holy Spirit, and didst will that by them and their successors that Spirit should

be delivered to the rest of the faithful: graciously behold the service of our lowliness, and grant to the hearts of those whose forehead we have this day anointed, and have confirmed with the sign of the cross, that the Holy Spirit coming down, may graciously complete a temple to His glory, by dwelling therein. Through Jesus Christ our Lord. Amen.'

They are now to communicate in the Sacrifice. The Episcopal benediction follows.

Almighty God, Who made all things of nothing, and granted to you in baptism and confirmation the remission of all sins, bless you. Amen.

And may He, Who gave to His disciples the Holy Spirit with fiery tongues, irradiate your hearts with His illumination, and continually kindle love towards Him. Amen.

So that being cleansed from all wickedness, and defended by His aid from all adversities, ye may be fitted to become His temple. Amen.

May He Who created you guard you from all impending evils, and defend you from all wickedness.

Which He grant, &c. Amen.

Benediction. Amen.

Another benediction after Confirmation.

Pour out, we beseech Thee, O Lord, upon these Thy servants, and these Thine handmaidens, Thy heavenly blessing, to whom Thou didst will to give Thine excellent sevenfold Holy Spirit, and to bestow upon them the grace and gifts of the same Holy Spirit. Amen.

That whosoever are born again by water and the Holy Ghost may be always defended by Thy protection. Amen.

Let love poured forth abound in them by the Holy Spirit, that it may cover and subdue the whole multitude of sins. Amen.

Overshadow them with Thy divine protection, that they may drive away all sins far from them, and zealously strive to fulfil Thy precepts. Amen.

May He rest upon them graciously Who aforetime rested upon the Apostles gloriously.

Which He grant us. Amen.

Benediction. Amen.

FROM GOAR, EX GRÆCORUM EUCHOLOGIO, p. 354.

Officium Sancti Baptismatis.

.... Καὶ ὅτε χρισθῇ ὅλον τὸ σῶμα βαπτίζει αὐτὸν ὁ ἵερεὺς ὅρθιον αὐτὸν κατέχων. Καὶ βλέποντα κατὰ ἀνατολὰς, λέγων.

ΒΑΠΤΙΖΕΤΑΙ 'Ο ΔΟΥΛΟΣ ΤΟΥ ΘΕΟΥ ὁ δεῖνα ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ, ΚΑΙ ΤΟΥ ΥΙΟΥ, ΚΑΙ ΤΟΥ 'ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ, ΝΥΝ ΚΑΙ ΑΕΙ ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ. ΑΜΗΝ.

.... Καὶ ἐνδύων αὐτὸν τὰ ἄμφια λέγαι, Ἐνδυέται ὁ δούλος τοῦ Θεοῦ ('Ο δεῖνα) χιτῶνα δικαιοσύνης εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ δέ, . . . Ἀμήν.

καὶ μετὰ τὸ ἐνδύσαι αὐτὸν, ἐπεύχεται ὁ ἵερεὺς λέγων τὴν εὐχὴν ταύτην· Τοῦ κυρίου δεηθῶμεν.

Ἐύλογητὸς εἰ Κύριε ὁ Θεὸς ὁ παντοκράτωρ ἡ πηγὴ τῶν ἀγαθῶν, δὲ ἡλιος τῆς δικαιοσύνης, δὲ λάμψας τοῖς ἐν σκότει φῶς σωτηρίας, διὰ τῆς ἐπιφανείας τοῦ Μονογονοῦς σοῦ νιοῦ καὶ Θεοῦ ἡμῶν, καὶ χαρισάμενος ἡμῖν τοῖς ἀναξίοις τὴν μακαρίαν κάθαρσιν ἐν τῷ ἀγίῳ ὕδατι, καὶ τόν θεῖον ἀγιασμὸν ἐν τῷ ζωοποιῷ χρίσματι, δὲ καὶ νῦν εὐδοκήσας ἀναγεννῆσαι τὸν δουλόν σου τὸν νεωφύτιστον δι' ὕδατος καὶ πνεύματος, καὶ τὴν τῶν ἑκουσίων καὶ ἀκουσίων ἀμαρτημάτων ἄφεσιν αὐτῷ δωρησάμενος· αὐτὸς Δέσποτα παμβασιλεὺν εὔσπλαγχνε, χάρισαι αὐτῷ καὶ τὴν σφραγίδα τῆς δωρεᾶς τοῦ ἀγίου καὶ παντοδύναμου, καὶ προσκυνητοῦ σοῦ πνεύματος, καὶ τὴν μετάληψιν τοῦ ἀγίου σώματος, καὶ τοῦ τιμίου αἷματος τοῦ Χριστοῦ σοῦ. φύλαξον αὐτὸν ἐν τῷ σῷ ἀγιασμῷ, βεβαίωσον ἐν τῇ ὁρθοδόξῳ πίστει ῥῦσαι ἀπὸ τοῦ πονηροῦ, καὶ πάντων τῶν ἐπιτηδευμάτων αὐτοῦ, καὶ τῷ σωτηρίῳ σοῦ φόβῳ ἐν ἀγνείᾳ καὶ δικαιοσύνῃ, τὴν ψυχὴν αὐτοῦ διατήρησον. ἵνα ἐν παντὶ ἔργῳ καὶ λόγῳ εὐαρεστῶν σοι, νίος κληρονόμος τῆς ἐπουρανίου σοῦ γένηται βασιλείας.

Ἐκφώνως (exclamando).

‘Οτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοι τὴν δόξαν ἀναπέμπομεν· τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Καὶ μετὰ τὴν εὐχὴν χρίει τὸν βαπτισθέντα ἀγίῳ μύρῳ. Ποιῶν σταυροῦ τύπον ἐπὶ τοῦ μετάποντος, καὶ τῶν ὁφθαλμῶν, καὶ τῶν μυκτήρων, καὶ τοῦ στόματος, καὶ τῶν δύο ὤτων, καὶ τοῦ στήθους, καὶ τῶν χειρῶν, καὶ τῶν ποδῶν, λέγων,

ΣΦΡΑΓΙΣ ΔΩΡΕΑΣ ΠΝΕΥΜΑΤΟΣ ἍΓΙΟΥ. ΑΜΗΝ.

Εἶτα ποιεῖ ὁ ἵερεὺς μετὰ τοῦ ἀναδόχου καὶ τοῦ βρέφους σχῆμα κύκλου. Καὶ ψάλλομεν. “Οσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε, Ἀλληλούϊα, ἐκ γ’ (i.e. three times). Εἶτα τὸ προκείμενον.

Κύριος φωτισμός μοῦ.

στίχος. Κύριος ὑπερασπιστής τῆς ζωῆς μοῦ.

‘Ο ‘Απόστολος. Πρὸς ‘Ρωμαίους ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. [c. vi. 3—11.]

‘Αδελφοί· “Οσοι εἰς Χριστὸν ἐβαπτίσθημεν . . . ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἐναγγέλιον κατὰ Ματθαίου. [xxviii. 16—20.]

Τῷ καιρῷ ἐκείνῳ, οἱ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν . . . τοῦ αἰῶνος, ἀμήν.

Εἶτα ἐκτενής, καὶ ἀπόλυτης ^f.

And when he has anointed the whole body, the Priest baptizes him, holding him upright: and looking eastward, says,

THE SERVANT OF GOD (N.), IS BAPTIZED IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. NOW AND FOR EVER AND EVER. AMEN.

^f “The Greek Catholic Uniates unto this day retain the Ritual and Euchology of the ancient Greek Church, which heretofore were delivered down by their holy fathers who lived before the Greek schism, and which, after the union of the Greek with the Roman Church, were approved by the Apostolic See,—and they administer the Sacrament of Con-

firmation according to this Ritual and Euchology.

“(Signed) JOSEPH PAPP SZILAGVI,
Episcopus Græco-Catholicus
Magno-Varudiensis.”

“19 Febr. 1872.”

[Communicated to the Author by Dr. Joseph Székács, late Pastor at Budapest.]

. . . and putting upon him the vestments, says, The servant of the Lord (N.), the garment of righteousness, in the Name of the Father, and of the Son, and of the Holy Ghost, now and ever. Amen.

*And after clothing him, the Priest prays, saying this prayer.
Let us pray.*

Blessed art Thou, O God Almighty, the fountain of all good things, the Sun of Righteousness, Who dost enlighten those who lie in darkness by the manifestation of Thine only-begotten Son our God, and hast graciously granted to us, unworthy, the blessed cleansing in the sacred water, and the divine sanctification in the life-giving Chrism. Who hast also vouchsafed to regenerate Thy servant newly-enlightened by water and the Holy Ghost, and hast granted him the forgiveness of sins, voluntary and involuntary.

Thou, Lord Almighty and merciful, grant him also the seal of the gift of Thy Holy and Almighty and adorable Spirit, and the participation of the Holy Body and precious Blood of Thy Christ. Guard him in Thy holiness, establish him in the true faith, save him from the evil one and from all his works, and guard his soul in Thy protecting fear, in purity and righteousness ; that in every deed and word well-pleasing to Thee, he may become an inheritor of Thy heavenly kingdom.

With a loud voice.

For Thou art our God, a God of mercy, and ready to save, and to Thee we render praise : to the Father, and to the Son, and to the Holy Ghost, now and ever, and throughout all ages.

And after the prayer, he anoints the baptized with the holy myrrh ; making the sign of the cross on the forehead, the eyes, the nostrils, the mouth, and both shoulders, the chest, the hands, and the feet, saying,

THE GIFT OF THE HOLY GHOST. AMEN.

Then the Priest, with the sponsor and the child, forms a circle, and—Let us sing. So many of us as were baptized into Christ have put on Christ, Alleluia (thrice). Then prostrate.

The Lord is my light.

The Versicle. The Lord is my protector.

The Apostle. The lesson. The Epistle of Paul to the Romans,

c. vi. 3—11, “ Brethren, as many of us as are baptized into Jesus Christ . . . through Jesu Christ our Lord.”

The Gospel according to Matthew, xxviii. 16—20, “ At that time the eleven disciples went away into Galilee . . . end of the world. Amen.”

Then earnest prayer and dismissal.

THE DURHAM RITUAL.

Oratio ad Infantes Consignandos.

Rituale Ecclesiae Dunelmensis. London: J. B. Nichols and Son,
8vo. 1839. p. 119.

alm' ece se ðe eft cenne gimeodv' arð ðas
OMNIPOTENS sempiterne, qui regenerare dignatus es hunc
ðio' ðin of væt' j gaste
[hanc] famulum [famulam] tuum [tuam] ex aqua et Spiritu
halgv' ðv ðe aec gisaldest him eft f'egfnis allra synna
Sancto, quique dedisti ei remissionem omnium peccatorum,
ðv driht' sende on hine seofafald gast ðin
tu, Domine, mitte in eum [eam] septiformem Spiritum tuum
halig rvmmmod of heofnū. sel him gast snyttrs j
sanctum Paraclitum de celis. Da eis spiritum sapientiae et
ondgettes gast lares j strenctes gast pisdomes
intellectus, spiritum consilii et fortitudinis, spiritum scientiae
j arfaest' j gifyll hine gaste ondes' god' j driht'
et pietatis, et imple eum [eam] spiritus timoris Dei et Domini
vs' hæl' cris' j gisægna hine tacne ðære hælga rode
nostri Jesu Christi, et consigna eum [eam] signo sancte crucis
ðinræ mildelice on lif ece ðerh vs'
tuæ propitiatus in vitam æternam, per Dominum nostrum
h' c' syn' ðin mið ðæm ðv liofað j ricsas on
Jesum Christum filium tuum, cum quo vivis et regnas in
annisse gastes halges ðerh alle vorvl' vorl'
unitate Spiritus Sancti, per omnia secula seculorum; Amen.
sibb ðe j mið gaste ðinv' heono svæ bið gliboed' aelc
Pax tibi, et cum spiritu tuo, ecce, sic benedicetur omnis
monn við allv' dagv' lifes ðines
homo usque omnibus diebus vite tuae.

ALMIGHTY everlasting, Who hast vouchsafed to regenerate this Thy servant by water and the Holy Ghost, and hast granted him remission of all his sins ; Thou, O God, send down upon him Thy sevenfold Holy Spirit, the Paraclete, from heaven. Grant him the Spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and piety, and fill him with the Spirit of God and our Lord Jesus Christ, and sign him with the sign of Thy holy cross graciously unto life eternal ; through Jesus Christ our Lord Thy Son, with Whom Thou livest and reignest in the unity of the Holy Ghost, for ever and ever. Amen.

Peace be with thee, and with thy spirit. Lo thus be every man blessed all the days of thy life.

ROMAN PONTIFICAL, &c.

Pontificale Romanum Clementis VIII. ac Urbani VIII. jussu editum et a Benedicto XIV. recognitum et castigatum Romæ Typis S. Congregationis de Propaganda Fide, M DCCC XLIX. p. 8 ; and The Garden of the Soul, p. 162.

OMNIPOTENS, sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua, et Spiritu sancto, quique dedisti eis remissionem omnium peccatorum, emitte in eos septiformem Spiritum tuum Sanctum Paraclitum de cœlis.

R^y. Amen.

Spiritu sapientiae et intellectus. R^y. Amen.

Spiritu consilii et fortitudinis. R^y. Amen.

Spiritu scientiae et pietatis. R^y. Amen.

Adimple eos spiritu timoris tui, et consigna eos signo Crucis Christi, in vitam propitiatus æternam. Per eundem Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit et regnat in unitate ejusdem Spiritus sancti, Deus, per omnia sœcula sœculorum. R^y. Amen.

Pax tecum. R^y. Et cum spiritu tuo.

* * * * *

Ecce sic benedicetur omnis homo ; omnibus diebus vitæ vestræ [suæ].

The Garden of the Soul, pp. 192, 193.

Almighty, everlasting God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold Spirit, the Holy Paraclete from heaven.

R. Amen.

V. The spirit of wisdom and of understanding. R. Amen.

V. The spirit of counsel and of fortitude. R. Amen.

V. The spirit of knowledge and of godliness. R. Amen.

Replenish them with the spirit of Thy fear, and sign them with the sign of the cross  of Christ, in Thy mercy, unto life eternal. Through the same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, world without end. R. Amen.

Peace be with thee. R. And with thy spirit.

Behold, thus shall every man be blessed, all the days of his life.



THE ORDER OF CONFIRMATION, ALEXANDRIAN, COPTIC, AND ÆTHIOPIAN ^g.

Ordo Confirmationis Ecclesiæ Alexandrinæ Coptitarum ex MS. Rituali Ecclesiæ S. Stephani Æthiopum de urbe, et Vatic. Codic.^h

The Priest holds the vessel of the Holy Chrism, and prays over it before the Altar.

O LORD, Who alone art Omnipotent and doest all wonders, and to Whom nothing is impossible, but Whose goodness is mighty in all things towards him who pleases Thee ; pour out the Holy Spirit by the holy unction of Chrism, that it may be-

^g This Order, carefully revised and transcribed, was communicated to us by D. Raphael Tukius, an Egyptian

Presbyter.—*Assemani.*

^h Assemani, *Codex Liturgicus*, Lib. III. cap. iii. p. 82.

come a living seal, and strength or confirmation to Thy servant, through Thine Only-begotten Son Jesus Christ our Lord ; by Whom, &c. Amen.

Then anoint with the Holy Chrism the forehead of the baptized, and his eyes, saying,

In the Name of the Father, and of the Son, and of the Holy Ghost.

The unction of the grace of the Holy Ghost. Amen.

Anoint the nostrils and mouth, saying,

The unction of the pledge of the kingdom of heaven. Amen.

Then anointing the ears, say,

The unction of the participation of eternal life and immortality. Amen.

Anoint the hands within and without, and say,

The holy unction of Christ our God, and the inviolate seal. Amen.

Anoint the heart, saying,

The perfection of the grace of the Holy Ghost, and the shield of faith and righteousness. Amen.

Anointing his knees, the soles of his feet, the spine or back, the arms, the shoulders, and over the heart, say,

I anoint thee N.N. with the holy oil, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Afterwards lay thine hand upon him, and say,

Thou art blessed with the heavenly blessing, and with the blessing of angels. May Jesus Christ the Lord bless thee in His Name.

Here in the figure of the glorious Cross blow upon his face.

Receive the Holy Ghost, and be a pure vessel, through Jesus Christ our Lord, to Whom be glory, with His Father and the Holy Ghost, now and ever, &c.

Then the baptized is clothed with white vestments, and the Priest says,
The garment of immortal and eternal life. Amen.

Deacon.

Let us pray.

Priest.

ALMIGHTY Ruler, Lord God, Father of our Lord God and Saviour Jesus Christ, Who hast vouchsafed to Thy servant, by the laver of regeneration, to be born again, and hast granted him forgiveness of his sins, and the incorruptible garment, and the grace of adoption; do Thou also, our Ruler, pour upon him Thy Holy Ghost. Make him partaker of eternal life and immortality, that, as Thine Only-begotten Son, our Lord God and Saviour Jesus Christ promised to him that is born again of water and the Holy Ghost, he may enter the kingdom of heaven, through the Name and virtue of the same Thine Only-begotten Son Jesus Christ our Lord; through, &c.

Then are sung the following antiphons in honour of the baptized.

Jesus Christ, Son of God the Father, fill thee with strength and grace, O blessed Child, who hast received Holy Baptism. Thrice worthy such a Christian!

Receive the Spirit the Paraclete, and celestial benediction by the unction of the holy Chrism, O blessed child. Thrice worthy such, &c. Receive mercy, hope, and faith, and grace from Christ, O blessed child. Thrice worthy, &c.

Receive the crown of exaltation, and the inviolate seal, through Immanuel, our God O blessed child. Thrice worthy, &c.

The Priest recites this prayer over the crown.

LORD God Almighty, Father of our Lord Jesus Christ, Who didst to Thy holy Apostles and Prophets, and to Thy martyrs who pleased Thee, give incorruptible crowns, do Thou now bless the crown prepared and soon to be placed upon Thy servant, joined to Thee in baptism (*here the Priest, together with all the Priests of the church, blesses the crown*), that it may be to him a crown of glory and honour. Amen.

The crown of benediction and glorification. Amen.

The crown of virtue and righteousness. Amen.

The crown of wisdom and understanding. Amen.

Strengthen him, that he may fulfil Thy commandments, and may attain the good things of the kingdom of heaven ; through Jesus Christ our Lord, through whom, &c.

The Priest says the following prayers when the child is clothed, and his loins girt with a zone in the form of the Cross, while placing the crown upon his head :

In the Name of the Father, and of the Son, and of the Holy Ghost, one God, Thou hast crowned him with glory and honour. The Father blesses, the Son crowns, the Holy Ghost sanctifies him, and makes him worthy ; thrice worthy, &c., such a Christian.

The Priest recites the following Antiphones, and the people respond,

Thrice worthy, &c.

Receive the Holy Ghost, baptized with Holy Baptism ; thrice worthy, &c.

Jesus Christ the Son of God gird thee with strength and grace, O blessed child, who hast received Holy Baptism : worthy, &c.

Receive the Spirit the Paraclete, and celestial benediction, O blessed child, &c. Receive the Spirit of God, Who hath filled thee with good will : worthy, &c.

Receive the spirit of joyfulness from the Lord the King : worthy, &c.

Receive the spirit of exultation from Immanuel our God : worthy, &c.

Receive the Spirit full of glory from Christ the King of Glory : worthy, &c.

Grace and benediction thou hast received, through our Lord Jesus Christ : worthy, &c.

Thou hast become the dwelling-place of the Holy Ghost, a golden crown, a silver crown, a crown of pearl.

Then, the placing of the crown being accomplished, the people will respond, saying,

An incorruptible crown hath the Lord bestowed on those who have received the Holy Baptism of Jesus Christ. Truly

blessed art Thou, Jesus my Lord, with Thy good Father and the Holy Spirit, for Thou wast baptized, and hast saved us.

Meanwhile the Priest recites the following prayers.

PLACE, O Lord God our Ruler, upon Thy servant Thy celestial crown, the crown of glory. Amen. The crown of unconquered and invincible faith Amen. The crown of strength. Amen. The crown of righteousness grant to Thy servant, that he may be filled with the grace of Thy Holy Spirit, through the mercy and kindness of Thine Only-begotten Son our Lord Jesus Christ ; through Whom, &c.

Give him the Communion of the Sacraments, and laying thy hand upon him, say,

BLESSED art Thou, Almighty Ruler, Lord God, Father of our Lord God and Saviour Jesus Christ, Who hast granted to Thy servant the laver of regeneration and remission of sins, and the incorruptible garment, and the pledge of Thy glorious kingdom, and the precious gift of Thy Holy Spirit. We beseech and implore Thee, Lover of men, that Thou wouldest fit him for the participation of the holy Body and adorable Blood of Thy Christ, and that Thou wouldest pour upon him the grace of steadfastness, that he may accomplish his warfare according to Thy precepts, and may keep Thy commandments, and obtain the beatitude of the saints and the kingdom of heaven , by the grace, &c. Bless him, saying,

May Thy servant increase in Thy wisdom ; make him to understand Thy fear. Grant him to reach an advanced age ; increase his knowledge of the truth. Keep him unspotted in the faith, by the intercession of our Lady the Mother of God, Mary the undefiled Saint, and of the precursor John the Baptist, and of all other saints, prophets, and apostles, and martyrs, and cross-bearers. Amen.

Proclamations, or praises, in the procession of the baptized, to the tone Adam, with the modulation of Palm Sunday.

O magnify the Lord with me, and let us exalt His Name

together, for His grace, which this child *N. N.* has received for himself.

With joyful voice let us proclaim, saying,

Rejoice and be glad in the Lord, O blessed child. May Jesus Christ grant thee strength and perfection. Peace be with thee, O child *N. N.* Intercede for us, precursor John Baptist, that our sins may be remitted.

Then the following words are recited.

We are assembled together, spiritual fathers, and illustrious brethren beloved, and orthodox followers of Christ, to sing praises, hymns, and spiritual songs with joy, in the orthodox, Catholic, and Apostolic Church, for the divine joy granted to this blessed child *N. N.*, who has received the pure Christian birth, who has received the celestial crown of the holy grace of Baptism, through Jesus Christ, to Whom be glory, Who was baptized by John in the river Jordan.

Afterwards are said the following praises of St. John the Baptist.

Hail, therefore, Precursor and Baptist, John, priest and son of a priest, and kinsman of Emmanuel our God. Hail. John, son of Zacharias, to whom it was granted to lay thy hand upon the head of our dear Saviour Jesus Christ. Hail, John, greater than the patriarchs and the prophets ; for thou didst stand out eminent over all the rest. For our Saviour proclaimed thee with His own holy lips, thus saying . “ Among those born of women, none is like unto thee, or greater than thou.” Hail ! thou who sawest the heavens opened, and hearest the voice of the Father saying, “ This is My beloved Son, in Whom I am well pleased.” Thou beheldst also the Son standing in Jordan, and the Holy Spirit like a dove upon His head. And of Him didst thou, John, say, “ Behold the Lamb of God that taketh away the sins of the world ” Of Him, also, thou bearedst witness, saying, “ This is He of Whom I spake, He that cometh after me is preferred before me, for He was before me.” Of the Baptist also, Jesus Christ, to Whom be glory, said with His holy lips, “ It becometh us to fulfil all righteousness.” Likewise He said to His holy disciples, “ Go ye into all nations, and preach the

Gospel, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized, shall be saved." Hence came this form of Baptism from Christ the Lord, and our masters the Apostles, His successors, by the sacred laver, for thereby is accomplished the remission of sins and entrance into the kingdom of heaven, and thereby the keys of the celestial Paradise. This child, therefore, let us proclaim with the voice of congratulation, saying, "Thrice worthy, *N.N.*"

Rejoice faithful brethren of Christ, and be joyful in the divine grace which your children have received, the grace of Holy Baptism, and the reception of the divine Sacraments of the glorious Body and Blood of the Only-begotten Son, the Creator of all creatures which at the formation of Adam He produced: whence are constituted these graces of Baptism and of the life-giving and divine Sacraments, and for ever will they remain, to the end of the world, for the propitiation of sins. The Christian and divine seal also is the pledge of everlasting life in the glorious habitations. Wherefore let us still honour this blessed son with our gratulations, thrice worthy *N.N.*, Christian

Let us, then, sing with the prophet Moses. "Sing unto the Lord, for He is gloriously magnified!" Let us sing also with the Psalmist David. "For the Lord hath anointed thee with the oil of gladness above thy fellows." For He hath anointed thee with the fatness of unction, with the oil of exultation, with the oil of the divine seal. Receive, therefore, the Holy Spirit, who have partaken of the benefit of Holy Baptism. Take up the glorious crowns, from Jesus Christ, the King of kings and Lord of lords. Receive the grace of the Holy Spirit, the all-pure Comforter. Receive the angelic crown and the spiritual pledge. For thou hast indeed received, O blessed child, the true pledge of the kingdom of heaven, and hast become a vessel of the Holy Spirit. This child, therefore, let us extol with encomiums, saying, "Thrice worthy, *N.N.*, &c."

And now let us adore the Most Holy Trinity, one God; let us beseech Him of His great goodness to bring up this blessed son to full manhood, to bestow upon him a useful and prosperous life, and grant him length of days, and make him rich in good works, that he may attain the priestly rank. And may

God lead the sons of the orthodox Church, through concord and spiritual charity, to union ; that they may advance in good and perfect progress, and be like fruit-bearing trees, prosperous, and gleaming with splendour. And upon those who preside, may He bestow hearts propitious towards us ; and may He overthrow the counsels of our adversaries, and of all those who devise evil against us. Through the intercessions of our Lady, most pure Virgin, holy, immaculate, and undefiled Mary, and of all the angels, and through the entreaties of John Baptist, who in the river Jordan stood forth as the Baptist, and of our masters the apostles, martyrs, and saints, and of all who have done works pleasing to God, now and for ever, world without end. Amen.

Praise and thanksgiving to God for ever. Amen.

THE ORDER OF CONFIRMATION, ARMENIAN.

*Ordo Confirmationis Ecclesiae Armenorum ex Rituali eorumdem libro
nunc primo Armeno-latine prodit. Assemani.*

O GOD, Who art great and everlasting, and knowest all things, Who art holy, and dwellest in the saints, Saviour of all men ; Who grantest to Thy faithful the knowledge of the truth, and hast given them power to become the sons of God by water and the Holy Spirit, whereby Thou hast graciously regenerated this Thy servant *N.* in Thy laver ; sanctify him by Thy truth, and the light of the graces of Thy Holy Spirit, that he may be made a temple and habitation of Thy divinity, and be enabled with boldness to assist before the altar of Thine Only-begotten, our Lord Jesus Christ. with Whom to Thee, Almighty Father, together with the life-giving, free Holy Spirit, are due all glory, dominion, and honour, now and ever.

*Afterwards he signs the forehead with the sacred
Chrism, saying,*

The sweet oil poured upon thee in the Name of Jesus Christ, the seal of heavenly gifts.

The ears, saying,

The unction of sanctification, be for the hearing of the divine commandments.

The eyes, saying,

May this seal, in the Name of Christ, illumine thine eyes, that thou sleep not ever in death.

The nostrils, saying,

May this seal of Christ be to thee the odour of sweetness, of life to life.

The mouth, saying,

Be this seal for thee a guard, a fortified gate to thy lips.

Holding his joined hands, he says,

Be this seal of Christ to thee the cause of good works and a virtuous life.

The breast, saying,

May this divine seal confirm in thee a clean heart, and renew a right spirit within thee.

The shoulder, saying,

May this seal in the Name of Christ be to thee a shield of defence, whereby thou mayest quench the burning darts of the wicked one.

The feet, saying,

May this divine seal direct thy feet, and thy footsteps unto life eternal.

The shoulder blades, saying,

He shall bear thee on His shoulders, and thou shalt be safe (or shalt hope) under His feathers¹.

After this he says,

Peace be with thee.

The baptized responds,

And with thy spirit.

¹ Neale considers this last clause to be of an earlier date than the preceding ones. He also points out the greater

relevancy of the clauses, as compared with the Arabic rite. Neale, Hist. East. Church, Introduction.

Afterwards the Priest clothes and crowns him, and says this prayer.

LORD GOD ALMIGHTY, Father of our Lord Jesus Christ, to Thee the faithful bow the head Extend Thy invisible right hand, and bless him^j; bless also the works of their hands who are in virginity. Protect the course of those who live in piety and continence. Preserve in peace the little ones, and bring them to full age. Protect all and each in their dwellings, with joy and gladness in Christ Jesus our Lord; with Whom to Thee, O Father, and the Holy Spirit, are due glory, dominion, and honour, now and for evermore. Amen.

He also ministers to him the Communion, and leads him towards the church doors, reciting Ps. 32,

Blessed is he whose unrighteousness is forgiven, &c.

Then the Deacon proclaims,

Let us beseech the Lord for peace from above, and salvation, and strength for this our neophyte.

Three times, Lord have mercy, and says the prayer,

GLORY to Thee, immortal King, Who increasest and fillest Thy holy Church with the light of faith through Thy Christ, acknowledged to be God by the innumerable redeemed; to Whom, by spiritual regeneration and by the adoption of sons, Thou hast vouchsafed to hold communion with Thee through the Holy Spirit, following Thy will without spot, and to attain eternal life with innocence. Bless us also, and those who are near to this Thy servant, through the grace and kindness of our Lord and Redeemer Jesus Christ; with Whom, to Thee O Father Almighty, and the life-giving Spirit, be glory, dominion, and honour, for ever and throughout all ages. Amen.

Being saluted by the people, the confirmed are dismissed, each to his own home. But let him frequent the church seven days, and be everywhere clothed with a white garment, and his head covered with a white cap; instant in the prayers of the Church, prepared for the Commu-

^j We may observe that there is in this rite no rubrical direction for the imposition of the hand, but this clause implies the laying on of the priest's right hand at the coronation of the candidates

The clause of the prayer seems to have been suggested by the action, as in our own service, " May Thy fatherly hand ever be over them."

nion of the Body and Blood of Christ. But on the eighth day the Priest removes the crown, and says this prayer.

To those who are baptized and illuminated, Thou, O Lord, hast given Thy holy gifts, grant also to this (Thy servant) to live steadfastly in Thy holiness. Illumine him with the light of Thy divinity ; preserve him, with perseverance, in the grace which Thou hast given him. Drive far from him the errors and snares of the enemy, and the works of iniquity ; that walking by the light of knowledge in Thy commandments, and in upright ways, he may attain the promised rest. May Thy angel of peace guard him, and may it be granted to us all to await the appearing of our Lord Jesus Christ ; with Whom to Thee, O Father, with the Holy Spirit, be glory, dominion, and honour, now and ever, &c.

THE ORDER OF CONFIRMATION OF THE CHURCH OF THE CHALDEANS, NESTORIANS, AND MALABARS.

Assemani, Codex Liturg., Lib. iii. p. 136.

Then^k the Priest comes out through the doors of the screen, having with him the Cross, the Gospels, the censer, the lamps, and the horn of Chrism, and the Deacon says,

Let us pray. Peace be with us.

The Priest prays.

GLORY to Thee, the Highest, Who didst descend, and clothe Thyself with the body of our humility, and madest it, in all that pertains to Thy Divinity, Thine, and hast promised by it to make us all heirs of Thy glory, and partakers of Thy honour, Lord of the Universe.

Then they shall begin the Canon.

“O come, let us sing.” From error, from offences, from death, by His Baptism our Lord hath delivered us. Let us adore Him and praise Him. *As far as,* “We are His people.”

^k i.e. after the Baptism.

The Deacon intones Peace.

The Priest repeats this imposition of hands, laying his hand upon each of them, and saying,

GREAT, O Lord, and wonderful are the works of Thy dispensation, and more than we by our reason can declare. For we, from the day that we were created, have, by the allurements of Satan our destroyer, most unrighteously changed the honour of our liberty to corruption, and the confession of Thy Divinity to his worship who is not God. But Thy grace did not leave us in that perdition which by our sins we deserved ; but by the Incarnation of Thine only-begotten, the Word of God, Thou hast brought us back to Thee, and made us worthy to know Thee ; Thou hast raised up the lowness of our nature by [His] assumption of our original substance, and hast made us heirs of those future good things which have no end. And when that time had come for which we were looking forward, Thou gavest to us the adoption of sons, in the redemption of our bodies, and, as a pledge of consolation, the grace of the Holy Spirit, which is received in the sacred mysteries of Spiritual Baptism ; even as to-day these Thy servants and handmaidens have also received this gift, whereby, being set free from the love of sin, they have become pure members in the Body of Christ, Who is our living Head. But we earnestly look that Thy grace may preserve them in chastity of life and purity of action ; that, filled with faith and righteousness, they may meet our Saviour Jesus Christ at His coming, may enjoy the new indissoluble life, and give Thee glory and honour, confession and adoration, now, &c.

He signs each of them in the forehead with his thumb, with his right hand, from below upwards, and from right to left, saying,

N. is Baptized, and Perfected, in the Name, &c.

If one only has been baptized, the Priest says,

THE Pledge of the Holy Ghost, which thou hast received ; the Sacrament of Christ, which thou hast partaken ; the new life, of which thou hast gained possession ; the armour of right-

eousness, which thou hast put on,—guard thee from evil, and by its virtue may it both sanctify thy members with purity, and be to thee that seal which thou hast received for a happy and abiding future, at the revelation of our Lord Jesus Christ ; and in His New World may He set thee on His right hand ; and mayest thou offer glory and thanksgiving to the Father, the Son, and the Holy Ghost, now, &c. Amen.

Then they shall enter the Baptistry with the procession, and begin,

I will bless the Lord, “Holy and terrible.”

Blessed be Christ, Who by His Baptism hath sanctified us, and given to us the type of Life Eternal.

“Light is sprung up.” O Christ, Who wert baptized, and didst shew Thyself [to us], and didst illuminate the universe, let Thy peace dwell in the people whom Thou hast chosen.

“And blessed be His Name.” Blessed is He Who, in His Baptism, sanctified for our redemption a resting-place¹ by the mystery of His glory.

“Glory be to the Father, &c.” “Our Father, &c. Thy will be done, &c.”

“From everlasting.” One Lord, one Faith, one Baptism for the remission of sins.

They pray.

O MERCIFUL, Whose Name is Holy, Good, and Righteous, Whose grace and mercy was bestowed from everlasting ; pour out, O Lord, the mercy of Thy dear love upon the souls of Thy suppliants, who invoke and beseech Thee at all times ; remember them, O Lord, Father of the universe.

With Thy blessing, O Lord our God, may Thy servants be blessed ; and by the providence of Thy good-will may Thy suppliants be guarded. And may the perpetual tranquillity of Thy Divinity, O Lord, and the enduring peace of Thy governance, reign among Thy people, and in Thy Church, all the days of our life, Lord of the universe.

¹ *Lit.* ‘bosom,’ *bos.*

THE ORDER OF CONFIRMATION OF THE CHURCH OF
ANTIOCH, ALSO OF JERUSALEM.

From the Ritual of the Syrians. Assemani^m, Codex Liturg., Lib. iii. p. 146.

The Priest prays extended over the seal of Chrism.

THIS seal also in Thy Name may these Thy servants receive, who by the faith of Baptism are elected into the company of Thy soldiers ; that by this Chrism being filled with all spiritual sweetness, they may escape the might of the enemy, and be delivered from the fear of the principalities and powers of darkness ; but, walking in the light, may be the children of light ; that, Thou being the guide of their footsteps, they may come to Thee. For Thou art the true light, and in Thy Light do we see light ; and Thine is the glory, now, &c.

He then turns towards the Baptized, and signs them with the sacred Chrism, in their foreheads and joints, three times, saying,

WITH the holy chrism, the sweetness of the odour of Christ, with the seal of the true faith, with the complement of the gift of the Holy Spirit, *N.* is signed $\text{\tfrac{X}{P}}$ In the Name of the Father. Amen. $\text{\tfrac{X}{P}}$ And of the Son. Amen. $\text{\tfrac{X}{P}}$ And of the Living and Holy Spirit unto life eternal. Amen.

And he prays bending forward,

BLESSED art Thou, Lord Omnipotent, Fountain of life and goodness, parent of the true Light, Who by the rising of Thine only Son our Lord Jesus Christ hast enlightened us, the dwellers upon earth, together with the inhabitants in heaven, Who hast bestowed a blessed expiation in saving Baptism, and divine sanctification in holy Unction, and union with Thy Christ by Thy life-giving Spirit, Who even now hast willed by our ministry to regenerate Thy servants by water and the Holy Ghost, in hope of life eternal ; and hast given unto them remission of all their past sins, voluntary and involuntary, and hast brought them under Thy governance. Pour upon them, O Lord, the grace of Thy Holy and Life-giving Spirit, and fill them with His Sanctification.

^m Assemani observes that this order is found in all the Ritual Books of the Jacobites, and is commented upon by their principal liturgical writers.

He raises his voice.

Preserve them in Thy knowledge ; confirm them in faith ; keep them in Thy fear ; establish their souls in the path of Thy life-giving commandments ; shew them to be sons of light, and make them worthy to live blameless in the kingdom of Thy Christ. For Thou art the God of salvation, and to Thee we give glory, with Thine only-begotten Son, and Thy Holy Spirit, now and ever.

The People. Amen.

The Priest prays to

OUR Father, which art in heaven :

Who hast given redemption by Christ, and regeneration by the Holy Ghost, to these Thy servants, lately baptized ; do Thou, O Lord, Lover of men, help them, and preserve them in holiness, and ever shining in the light of Thy knowledge ; and standing before Thy sacred table, make them worthy of celestial beatitude, through the mercy of Thy only-begotten Son ; that we and they may dare to invoke Thee, O God, Heavenly Father, Holy ; and pray to Thee, saying, Our Father, which art in Heaven. *The People.* Hallowed be Thy Name.

The Priest.

YEA, Lord, Who sufferest not that any should be tempted above that he is able to bear, and with the temptation makest a way to escape, that he may be able to bear it. Deliver us from the temptation that is hard to escape, and from every work and every assault of the powers of darkness ; through Jesus Christ our Lord, with Whom to Thee belong glory and honour, with the Holy Spirit.

People. Amen.

Priest. Peace.

Deacon. Let us bow our heads to the Lord.

Priest. Before Thee, we all, and these Thy servants who have been baptized, bend our heads both in soul and in body. We beseech Thee, O Lord, look upon us, and upon this Thine heritage, and direct us to perfect salvation, and to the future and eternal life. Remove far from us the malice and injuries of the adversary. And that we may be partakers of these heavenly and life-giving mysteries in a pure conscience, make us

worthy, by the grace, and mercy, and love towards men of Christ Thine only-begotten Son, with Whom Thou art blessed, and with Thy Holy and Life-giving Spirit, consubstantial with Thee, now and ever. *People.* Amen.

Priest

O GOD, great and mighty, give understanding to Thy servants in Thy fear ; and when Thou shalt bring them to fulness of age, grant them the knowledge of the Truth, keep them unsullied in the faith, by the grace, and mercy, and love towards man, of Thy Christ, with Whom, &c. Amen.

FIRST PRAYER-BOOK OF EDWARD VI. 1549.

¶ So soon as the children can say in their mother tongue the articles of the faith, the Lord's prayer, the ten commandments, and also can answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in : then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation.

¶ And the Bishop shall confirm them on this wise.

¶ CONFIRMATION.

OUR help is in the Name of the Lord.

Answer. Which hath made both heaven and earth.

Minister. Blessed is the Name of the Lord.

Answer. Henceforth world without end.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

ALMIGHTY and everliving God, Who hast vouchsafed to regenerate these Thy servants of water and the Holy Ghost : And hast given unto them forgiveness of all their sins . Send down from heaven, we beseech Thee, O Lord, upon them Thy Holy Ghost the Comforter, with the manifold gifts of grace, the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness, and fulfil them, O Lord, with the spirit of Thy holy fear.

Answer. Amen.

Minister. Sign them, O Lord, and mark them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen.

Then the Bishop shall cross them in the forehead, and lay his hand upon their head, sayng,

N. I sign thee with the sign of the cross, and lay my hand upon thee: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say,

The peace of the Lord abide with you.

Answer. And with thy spirit.

Then shall the Bishop say,

¶ Let us pray.

ALMIGHTY everliving God, Which makest us both to will and to do those things that be good and acceptable unto Thy majesty: we make our humble supplications unto Thee for these children, upon whom (after the example of Thy holy apostles) we have laid our hands, to certify them (by this sign) of Thy favour and gracious goodness toward them: let Thy Fatherly hand (we beseech Thee) ever be over them, let Thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain the life everlasting, through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

Then shall the Bishop bless the children, thus saying.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

The Curate of every parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers,

mothers, masters, and dames, shall cause their children, servants, and prentices (which are not yet confirmed), to come to the church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ *And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their confirmation: Then shall the Curate of every parish either bring, or send in writing, the names of all those children of his parish which can say the articles of their faith, the Lord's prayer, and the ten commandments. And also how many of them can answer to the other questions contained in this Catechism.*

¶ *And there shall none be admitted to the holy communion, until such time as he be confirmed.*

NORWEGIAN CONFIRMATION SERVICE.

Først spørge Praesten.

1. Forsage Du as gauske Hjerte Djaevelen og all hans Vaesen og alle hans Gjerninge.
2. Tror Du as gauske Hjerte paa Gud Fader. Son og hellig Aand.
3. Vil Du blive ude saadan din Daabes-Pagl. indtie din sidste Salige Ende.

(Hvert spørgsmaae besvares saerstilt med. "Ja.")

Saa sige Praesten under Haandspaalaeg gelse.

Deu treenige Gud sam forдум haver antigel dig tie sit Barn i deu hellige Daab og gjort Dig tie en Arving tie del evige Liv hau ville opholde Dig in saadan din Daabes Naade indtie din salige Ende; han give Dig Bestandighed i din Tro, din Sjael til Salighed.

First the Priest asks,

1. Dost thou renounce from thy whole heart the devil, and his whole nature, and all his works?
2. Dost thou with all thy heart believe in God the Father, the Son, and the Holy Ghost?

3. Wilt thou continue in this so great Baptismal Covenant of thine until thy last blissful end ?

Each Question is answered separately with the word "Yes."

Then the Priest, while he gives the laying on of hands, pronounces these words,

The Triune God, Who in ancient times hath adopted thee for His child in Holy Baptism, and made thee an heir of everlasting life, He will uphold thee in this so great baptismal grace of thine unto thy blissful end. He will give thee stedfastness in thy faith, and to thy soul salvation.

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London, 1856, p. 191.

CATECHISM.

Q. WHAT is the rite of the laying on of the Apostles' hands on the members of the Church ?

A. It is a sacrament or rite in which is bestowed the gift of the Holy Ghost the Comforter, upon those who have been baptized and come to full age.

Q. What benefits are conferred upon them in this rite ?

A. They are established and confirmed, sealed and anointed ; and therein the Holy Ghost divides His gifts to each one severally as He will.

Q. What is meant by speaking of the gift of the Holy Ghost as sevenfold ?

A. The Prophet Isaiah foretold that the Spirit which was to rest upon Christ should be the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and should make him to be of quick understanding in the fear of the Lord.

Q. What is the manifestation of the Spirit which is given to each, for the profit of all ?

A. The Holy Ghost, in coming down upon them that are sealed, gives to one the word of wisdom, to another the word

of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues All these worketh that one and the self-same Spirit, dividing to every man severally as He will.

THE ORDER FOR LAYING ON OF APOSTLES' HANDS.

The Candidates (followed by their Sponsors) shall be presented by the Angel at the entrance to the choir. The Apostle and the Ministers with him shall, after prayer before the altar, turn to them, and the Angel shall say,

Sir, we present these persons who have in our presence renewed the vows made in their Baptism, that they may receive the gift of the Holy Ghost through the laying on of hands.

(*The Apostle.*)

Dearly beloved, ye have brought up these persons who in Holy Baptism have been made children of God, members of Christ, and partakers of the Holy Ghost, that they may be established, strengthened, and settled by the anointing of the Holy Ghost, which is the sealing of the Lord ; and that, through the strength and power of the same Spirit, they may be made perfect in Christ Jesus, and complete in all the will of God. But, as the preaching of the Gospel is not only a savour of life unto life, but also a savour of death unto death, and as the most precious Body and Blood of Jesus Christ, dispensed in His Church, are not only spiritual health and life to the faithful, but also, to the unworthy partaker, judgment unto weakness and sickness, and even unto death ; so in like manner this holy seal, which is the very seal of God by the Holy Ghost, and strength and confirmation unto all goodness, will also confirm and bind upon the unclean the chain of those sins which are not put away with indignation and abhorrence.

I beseech you, therefore, my brethren, and you especially, my beloved children, who are now presented before the Lord in order to receive this blessing, that ye do humble yourselves before Almighty God in full assurance of His mercy, confessing

all your offences and iniquities, and beseeching and waiting upon Him for the absolution of the same.

Then shall the Angel offer this Confession, the Candidates alone following him

Let us pray

O MOST mighty God and merciful Father, Who hast compassion upon all men, and hast given Thy Son Jesus Christ to be the propitiation for the sins of the whole world ; for His sake have mercy upon us Thine unworthy servants , hear us, who turn from our sins and abhor ourselves for our iniquities ; pardon our offences, blot out our transgressions, and give unto us henceforth to walk in Thy holy ways, and to serve and please Thee in newness of life ; through Jesus Christ our Lord.

R. Amen.

The Apostle.

ALMIGHTY God of His great mercy pardon you ; absolve you from all your sins, iniquities, and transgressions ; confirm and strengthen you in your good purposes, and enable you to fulfil the same ; through Jesus Christ our Lord. R. Amen. Peace be with you. R. Amen

Let us pray.

O ALMIGHTY God, Who through Holy Baptism hast given unto these Thy servants the grace of spiritual regeneration, do Thou set upon them, we beseech Thee, the seal and confirmation of the Holy Ghost. Grant that the light of Thy countenance may shine into their hearts, and may they never be deprived of the shield of their faith through any wiles of the enemy. May the holy garment of uncorrupted purity, which Thou bestowest upon them, be kept clean and unpolluted, and the seal of Thy spiritual grace be preserved inviolate. Grant this, we beseech Thee, of Thine abundant loving-kindness, both towards them and towards all Thy Church ; and unto Thine all-glorious and honourable Name, the Name of the Father, and of the Son, and of the Holy Ghost, be all blessing and praise, now, henceforth, and for ever, world without end.

R. Amen.

The blessing of the Lord be with you. R. Amen.

THE HOLY EUCHARIST.

The Apostle, turning towards the Candidates, shall say,

In the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.

The "Glory be to God on high" shall be sung, with Hallelujah.

THE COLLECT.

VOUCHSAFE, O Lord, we beseech Thee, that we may both faithfully ask and effectually obtain Thy spiritual gifts, and also may have grace therewith to profit and edify Thy Church. And grant that all those who shall be baptized into the one Body of Thy Christ, and made to drink into one Spirit, may abide in the unity of the Faith, and grow together unto the measure of the stature of the fulness of Christ. Hear us, we beseech Thee, for the merits of the same Jesus Christ our Lord; Who liveth and reigneth with Thee, O Father, in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

For the Epistle, Acts viii. 5—17.

THE ANTHEM AFTER THE EPISTLE.

Thy throne, O God, is for ever and ever :
 The sceptre of Thy kingdom is a right sceptre.
 Thou lovest righteousness, and hatest wickedness :
 Therefore God, Thy God, hath anointed Thee with the oil
 of gladness above Thy fellows.
 All Thy garments smell of myrrh, aloes, and cassia :
 Out of the ivory palaces whereby they have made Thee glad.
 Hallelujah.

THE GOSPEL. John xiv. 12—17.

THE PREFACE.

—One God and one Lord.

We bless Thee for the giving of the Holy Ghost the Comforter, Who sanctifieth and filleth with joy and gladness the hearts of all Thy children. vouchsafing the seal and confirmation of our faith, and the earnest and first-fruits of our hope.

Wherefore we magnify and praise Thee, mighty God, &c.

IN THE PRAYER OF OBLATION (AFTER CONSECRATION).

—our prayers. Especially beseeching Thee for all these Thy servants whom Thou hast been pleased to regenerate in the waters of Baptism, and for whom we implore the seal and confirmation of their faith, through the gift and anointing of the Holy Ghost. Do Thou bestow upon them that earnest of their inheritance, and enable them to keep, by the Holy Ghost, that which Thou shalt commit unto them, until the day of redemption; wherein do Thou receive them unto that eternal glory, whereof they now are waiting to receive the first-fruits and the pledge.

*After the Prayers of Consecration are concluded, the Pastor with
the Apostle shall say,*

Let those who are to receive the blessing of the Lord draw near.

The Angel shall introduce the Candidates (or as many at a time as can be conveniently admitted) within the choir; they shall kneel at the foot of the sanctuary. All the Candidates shall kneel. The Apostle, extending his hands over them, shall say,

The Holy Ghost come upon you, and the power of the Highest overshadow you.

Let us pray.

ALMIGHTY and everlasting God, send down from heaven, we beseech Thee, upon these Thy children, the Holy Ghost the Comforter. R^y. Amen.

The Spirit of wisdom and understanding. R^y. Amen.

The Spirit of counsel and might. R^y. Amen.

The Spirit of knowledge and Thy fear. R^y. Amen.

And do Thou make them to be of quick understanding in Thy fear. R^y. Amen.

LORD Jesus Christ, seal these Thy servants upon their foreheads with the seal of the living God; write upon them Thy Father's Name, the Name of the City of our God, Thy New Name. Bestow on them the manifold gifts of Thy Spirit. Give unto them to follow the Lamb whithersoever He goeth; preserve them from all guile; and let them abide without fault

before the throne of God unto Whom, even unto the Father, and to the Son, and to the Holy Ghost, be all honour and glory, world without end. R. Amen.

Then he shall lay his hands on each, saying to him,

Receive the Holy Ghost, in the Name of the Father, and of the Son, and of the Holy Ghost.

God the Father Almighty confirm and perfect thee [*here he shall sign him on the forehead with the Chrism*] with the seal and signet of the Lord, and anoint thee with the ointment of salvation, unto eternal life.

After all have received the laying on of hands, he shall say,

Ye are washed, ye are sanctified, ye are anointed with the unction from the Holy One. In the Name of the Father, and of the Son, and of the Holy Ghost R. Amen.

Let us pray.

O LORD Jesus Christ, Who at the first didst send down the Holy Ghost upon Thine Apostles, and didst ordain that, by the laying on of their hands, He should come upon all those who believe and obey Thy Gospel; favourably regard, we beseech Thee, this our humble service, and hear us for all these Thy children, upon whom in Thy Name we have laid our hands. that the Holy Ghost the Comforter, Who hath come down upon them, may take up His abode in their hearts, and through His continual presence may perfect them to be a holy temple of His glory; Who with the Father, and with Thee, Lord Jesus Christ, abideth One God, world without end. R. Amen.

The newly-confirmed shall retire without the choir.

Then shall be sung Ps. xcii.

It is a good thing to give thanks, &c.

Glory, &c.

Then shall follow the Order for the Administration of the Holy Communion.

The Apostle shall pronounce the Benediction.

ALMIGHTY God, from Whom proceed blessing and glory and strength, pour upon you the riches of His grace and heavenly benediction.

The Lord Jesus Christ, Head of His Body the Church, send forth His light and His truth, and guide you in the way of eternal salvation.

The Holy Ghost the Comforter, the Spirit of the Father and of the Son, anoint and sanctify you, confirm and establish you with His consolations, and abide in you for ever. R/. Amen.

The newly-confirmed shall receive first, after the Priests and Deacons.

THE COMMUNION ANTHEM.

Thou preparest a table before me :
In the presence of mine enemies.
Thou anointest my head with oil :
My cup runneth over.
Surely goodness and mercy :
Shall follow me all the days of my life.
And I will dwell :
In the house of the Lord for ever.

THE ADDITIONAL POST-COMMUNION PRAYER.

GRANT, we beseech Thee, most merciful God, that Thy servants who have received from Thee that anointing whereby they should know all things, may continually partake of these holy mysteries with true spiritual discernment of the Body of Christ ; and may abide in that blessed fellowship with Thee and with Thy Son, whereto Thou hast admitted them, through the same Jesus Christ our Lord ; Who liveth and reigneth with Thee, O Father, in the unity of the Holy Ghost, one God, world without end. R/. Amen.

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